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FOR UNITED METHODIST FAMILIES

NOVEMBER 1971

The Church Is...

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Beginning on page 23:
What United Methodists say about their church.



Beneath An Autumn Sky

Come, let us count our many blessings now
At harvesttime beneath an autumn sky.
The wind is rustling cornstalks in the field
And, winging toward the south, the wild geese cry.

The fruitage of the year is garnered in
And soon on branch and bough the snow will fall,
But first there is a time when grateful hearts
Offer thanksgiving to the Lord of all.

Upon a hill I stand and look across
This fallow valley, sere November scene,
And though the sky is gray, my heart is filled
With gratitude for what God's gifts can mean.

—Louise Darcy



Rev. Walter Crabtree and members of First United Methodist Church, Blue Earth, Minn. They are typical of people all over the country whom we asked: "What is the church, and what does it mean to you?" As anticipated, the answers often stressed the personal service of the local church rather than such things as mission, outreach, and denominational connections. For results of TOGETHER's survey, see pages 23-46.

Yes, among many other things, the church is a pastor and his congregation. This picture by George P. Miller shows the Rev. Walter Crabtree and members of First United Methodist Church, Blue Earth, Minn. They are typical of people all over the country whom we asked: "What is the church, and what does it mean to you?" As anticipated, the answers often stressed the personal service of the local church rather than such things as mission, outreach, and denominational connections. For results of TOGETHER's survey, see pages 23-46.

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HUNGER IS ALL SHE HAS EVER KNOWN

Margaret was found in a back lane of Calcutta, lying in her doorway, unconscious from hunger. Inside, her mother had just died in childbirth.

You can see from the expression on Margaret's face that she doesn't understand why her mother can't get up, or why her father doesn't come home, or why the dull throb in her stomach won't go away.

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A Church That Reaches Out

Text by PAIGE CARLIN

Pictures by GEORGE P. MILLER

THE PICTURE above seems made to order as an illustration for the typical small-town pastor greeting typical parishioners on a typical Sunday in Anywhere, USA. But the United Methodist Church in Pineville, Ky., isn't exactly typical. One fact helps to explain: with 96 resident adult members, this church supports an annual budget of more than \$43,000.

Yes, there are substantial pledges from four or five well-to-do members, but more important is a tithing tradition which one layman started a few years back. He has moved and been welcomed (!) by another church now, but the tithing tradition in Pineville lingers on.

We decided there had to be more to the story than just budget figures, so we went to Kentucky to find out.

A first impression of Pineville (that's "Pinevul" in the Kentucky idiom) is of a fairly ordinary-looking town in a decidedly unordinary setting. The town straddles U.S. Highway 25-E just 15 miles north of historic Cumberland Gap, the spot where Kentucky, Tennessee, and Virginia meet, and despite the scars of man's encroachment, it is a beautiful area. Tree-covered Cumberland Mountains surround the town, and lawns are bright with flowers.

Pineville's main claim to fame is the Kentucky Mountain Laurel Festival, held in town and at nearby Pine Mountain State Resort Park. The 41-year-old event attracts 10,000 visitors on a late May weekend each year, the season when the mountain shrub spreads millions of delicate lavender-pink blossoms across the hills in protusion.

Typical of county-seat towns across the nation, down-



Few in number, Pineville United Methodists have amazed even themselves in undertaking a \$70,000 project to remodel their sanctuary and basement—and paying off most of the debt in five years.

town Pineville is built around the aging Bell County Courthouse. Facing that red-brick edifice around the square are business buildings in various states of repair. On the northwest corner the town's one hotel, the once imposing Continental, is being torn down to make room for a parking lot, and on the south the Bell Theater is boarded up. Elsewhere, though, new structures including a new wing on the already large hospital are going up.

The United Methodist Church, a block off the square, looks like the town itself, more typical than special. Its squarish architecture is in the Greek-revival style popular with Methodists a half century ago. More prosperous looking, the First Baptist Church raises a fine new colonial spire a few blocks away.

Visitors arriving at the United Methodist Church on a Friday night, as we did, quickly conclude that this is the place to be—if you're a teen-ager. If you're an adult, that's something else, and you might consider ear-plugs and a tranquilizer appropriate for venturing inside. Every Friday night for five years, except on holiday weekends, the church fellowship hall has served as the Lions Lair—the felines in this case being the Pineville High School Mountain Lions—and since the town offers no other teen center, movie house, or bowling alley, the Lair regularly draws a full house of kids.

Pressing through the crowd, apparently impervious to the din, the Rev. Sewell Woodward, Jr., greets us like long-lost parishioners, apologizing (but not really) for the noise. Handsome, six-foot-two, and boy-faced, the 39-year-old pastor ushers us into his wood-paneled office adjoining the fellowship hall.

We're here to learn about the whole church, but with the Lions Lair easily the most obvious part of the program, we talk about that first. It was started by the United Methodists, he tells us, as a service to all Pineville High

School students and is a student-governed club with a minimum of "mostly positive" rules. Its attractions include bumperpool and Ping Pong, table games and brain teasers, typically teen-type music (records, usually; live performers sometimes), a TV set (for viewing by lip-readers only, one must assume), soft drinks, and snacks. On football and basketball game nights hamburgers are free to the athletes and cheerleaders, 35¢ for others, with a couple of pairs of parents doing the cooking and the Pineville Boosters Club helping with the costs.

There is, of course, a certain amount of wear and tear on the fellowship hall and its furnishings, but "we've learned to control the mess," says Pastor Woodward, "and we've never had a broken window or major damage." A few black youngsters freely mingle in the mostly white crowd, their number reflecting the town's small Negro minority. Race has never been a problem at the Lair, says the pastor, noting that Pineville High was one of Kentucky's first schools to integrate.

At first, says Mr. Woodward, there was some suspicion that the United Methodists were out to "steal" young people from other churches by way of the Lions Lair. But now the center is recognized as a service to the community, not an evangelistic tool for the Methodists.

Occasionally someone comes up with the idea that operating a teen center should be the business of the whole town, not just one church. But when the costs of finding a place for it, equipping and staffing it are totaled up, the ball is tossed back to the church—a case of the Lions being thrown back to the Christians, you might say.

Pastor Woodward has yet to miss a Lair session—and as he circulates, checking on how the games are going, replenishing the cooler's pop supply, exchanging wisecracks and guffaws with the kids, it's clear that the reason the teen center thrives is the special relationship



New parks for Pineville and housing for its people are only two of Pastor Woodward's many concerns. At left, he stands behind a model of one proposed park, to include a tot lot, wading pool, Little League and softball diamonds, and tennis courts. Below, he stops to see fix-up progress on a house which the new owner is buying with his help.





between the young people and the pastor. His appointment as a county juvenile probation officer last year probably doesn't hurt the discipline situation, but neither does it seem to harm the young people's trust in him. More likely it is a recognition of the rapport he enjoys with them.

A "quarterback table" for adults is set up on game nights, but many evenings Mr. Woodward is the only adult around. He acknowledges that "chasing after the kids" is his chief recreation—his golf clubs have been used only twice in the past two summers—and he notes with pride that delinquency in Pineville has dropped to "almost nil" on nights the Lions Lair is open. Early last summer he organized a 17-car caravan to take 96 youngsters to Cincinnati for a Redlegs baseball game.

You don't have to spend much time with the Pineville pastor before the suspicion grows that if the church is somewhat out of the ordinary, the reason is Sewell Woodward himself. Before he came here eight years ago, a district superintendent predicted the Pineville church had about five years left to survive. Now, despite its small membership—247 total, including nonresidents and

youth along with those 96 resident adults—it has taken on new vigor and United Methodist influence is recognized in the community.

The renewal of interest in the church got its biggest push in 1966, when the members convinced themselves they could pay for a \$70,000 renovation of the sanctuary and church basement. Since then the debt has been paid off at \$10,400 a year while the benevolence and operating budgets have continued to grow. Benevolence and outreach items total about \$8,000, and unbudgeted special offerings add up to about \$1,500.

Creation of the new fellowship hall was, in fact, a kind of community service in itself. This attractive room, including a homey alcove with comfortable overstuffed furniture, is "probably the most used room in town" as a meeting place for civic and church organizations.

Oddly, this space was abandoned for 30 years because of Cumberland River floods which periodically inundated downtown Pineville. A flood wall built in 1947 eliminated that problem, but the church basement remained unused until five years ago. Now only \$7,500 of the remodeling debt is yet to be paid off, and when that is done, says



The church fellowship hall, crowded here with teen-agers on a Friday night, serves almost daily as a meeting place for some Pineville group. It is also a community art gallery with paintings by local artists on display year-round.

Health Department; and a plan of entertaining Pineville's senior citizens got its start from the church.

Individually, too, United Methodists play a leading role in city affairs. The mayor, two city councilmen, and the superintendent of schools are members of the church, and several physicians in the congregation have been key figures in making Pineville Hospital the town's largest employer and a leading medical center in the area.

The pastor's own personal involvements in community-betterment projects are multiple—and keep multiplying.

In addition to being a probation officer, he is a volunteer fireman, the unofficial chaplain to campers in the state park, program chairman of this year's Mountain Laurel Festival, promoter of programs for better housing, and prime mover in efforts to get some new parks.

Appointed by Mayor Renfro Gragg to the Pineville Improvement Committee several years ago, Mr. Woodward is pushing for five new parks, one for each town ward. And that's starting from scratch: the town has no parks at all now. But like other land-use proposals in Pineville, the plans are hampered by a limited amount of level space. The valley in which the town nestles between mountain ridges is only about three quarters of a mile wide and practically all level land was built on years ago. Land costs are rising rapidly.

Word reached Pineville in late summer that a \$79,600 federal Housing and Urban Development grant had been approved for one park, and the Kentucky Bureau of Recreation has \$27,500 available for a second one. A new 16-member Pineville Park Commission has been organized, and a drive to raise \$100,000 in matching money has been launched. "It looks as if we will have at least two parks open by the time school is out next spring," exulted Pastor Woodward.

Closely tied to the park project are efforts to improve housing and if you ask Mr. Woodward how he is involved in that, you probably will be bewildered. He may begin by talking about his modest efforts to help low-income families to own their own small homes. Working privately with Presbyterian layman John Howard, head of Pineville's First Federal Savings, he is trying to accumulate about \$25,000 from private sources, the money to be deposited as security for small loans to would-be homeowners. With \$25,000 on deposit, Mr. Woodward figures, security could be provided for simultaneous loans to 10 or 15 families. So far, two families have been helped to buy the houses they occupy.

The pastor's other housing efforts come through informal lobbying in the city government. Already completed or under construction are 80 units of low-income public housing on two sites at opposite ends of town. In addition, Mr. Woodward and other town leaders have visions of a mixed-income housing area on Breastwork Hill, a Civil War battle site now occupied by a few deteriorating dwellings. Reaching the goal is dependent on securing federal financial backing.

One result of such a building project would be the

administrative board chairman Charles Bishop, the still-dingy church-school rooms can be refurbished.

The church school is an admitted weak spot in the program. "We're doing a miserable job," says Pastor Woodward with his usual directness. Fixing up the rooms will revive interest in the education program, says Mr. Bishop hopefully.

Anthony (Tony) Leshon, teacher of the high-school class, echoes that hope, observing that the church's ministry to its own youth is less impressive than its community youth service. He is happier, though, with the warmth of the United Methodist fellowship. A former Church of God member, Mr. Leshon recalls, "I had been in town only a week when the pastor came to my office and took me to lunch. Then a group of the women brought us our dinner the day we moved in."

The Lions Lair is only one of several projects initiated by the United Methodists which have received community backing. They started a program of noon meals for mentally retarded children which is now being continued at school; the church facilities are used periodically for a crippled children's clinic sponsored by the Bell County

creation of jobs for young people trained in Pineville's new vocational school. Like all small towns, Pineville worries about the loss of its youth who must leave the area to find work. The town's present 2,700 population is only about half what it once was, and although hoped-for industrial development could help stem the loss, the housing project would be one more way to provide jobs for young carpenters, painters, electricians, and other craftsmen. "And we're hoping some homesick ones who left will come back, too," says Mr. Woodward.

You don't find it hard to believe that Sewell Woodward has "enjoyed every minute" of his eight years in Pineville. Watching the exuberant pastor in action—joking with teen-agers at the Lair, in animated conversation with people around the courthouse square, buzzing through town in his Volkswagen—you get the impression he is doing exactly what he always wanted to do.

But that's not quite true. A native of Lexington and a lifelong Methodist, he decided at 15 that he wanted to be a missionary, preferably in Africa. He and his wife, Rosalie, a registered nurse, had an application pending with the Methodist Board of Missions when they were involved in a serious automobile accident that resulted in Sewell's loss of his spleen. Missions officials questioned the wisdom of his going to a foreign field since any future accident or illness causing loss of blood could be fatal. Entering the ministry in his home state was the logical alternative. He is a graduate of Asbury College in Wilmore, Ky., and received his ministerial training at Lexington Theological Seminary.

What Pineville United Methodists hear from their pulpit on Sundays is typically a preachment of what

their pastor practices: "Your spiritual life is more likely to be deepened by hard work among your neighbors than by meticulous attention to prayer meetings and introspection . . . we need prayer and spiritual life *and* social action. Some churches emphasize the one to the neglect of the other. We need both."

Sewell admits that sometimes he does feel over-extended: "I know I'm up to my eyebrows, but in a small town it's hard to say no. You see the needs and you want to help. I can't understand the pastors of small churches who say they don't have enough to do."

Occasionally there is a bit of "flack" about his many community involvements—mostly not from members of his own church, though. "No minister could do these things under pressure, and my church backs me up," he says. "Besides, the members of this church are doers themselves. I just initiate the ideas. They carry them out."

Board Chairman Bishop confirms this. "In board meetings he will bring up a program or an idea and present it, and when someone else picks up on it, he'll generally hand them the ball and let them carry it. But he makes sure that once we start something we stay on it."

Like other members of the congregation, Mr. Bishop has thought a lot about "what if" the pastor were re-assigned to some other church. "I don't think if another minister came here he would quite measure up to what Reverend Woodward has done. Unless you're really dedicated to a task, you don't push it the way he has."

There will come a day, no doubt, when Mr. Woodward will move on. But there is little doubt either that the Pineville United Methodist Church and the town itself will show many traces of his having been there. □

The Pineville cemetery was poorly kept and a town disgrace until Mr. Woodward and other ministers formed a nonprofit corporation and took charge. Now cleared of wild growth and well maintained with new roads and equipment, it matches the serenity of its beautiful mountainside setting.



Ecumenical Associates: They Teach Action

Text and Pictures by NEWMAN CRYER



Ecumenical Associates Charles Millar (facing camera) and Robert Richardson (hand up) develop action models for various types of community groups. These are Congregationalists in Muskegon, Mich.

EACH group of students in the game was enthusiastically matching its collective wits against NASA in a simulated life-or-death problem.

"You are a space crew," each group was told, "scheduled to rendezvous with a mother ship on the lighted side of the moon. But mechanical difficulties have forced you to land some 200 miles away from the rendezvous point. Much of your equipment has been damaged during landing.

"Since survival depends upon reaching the mother ship, you must choose only the most critical items available for the 200-mile trip. Your task now is to rank in order of im-

portance, in terms of its use in getting back to the mother ship, the 15 pieces of undamaged equipment."

Included were such items as five gallons of water, matches, parachute silk, signal flares, and dehydrated milk. It was a game designed to get the students into disagreement with one another as they made decisions which, in real life, could have been a matter of survival.

This was part of a day-long laboratory in handling conflict situations, being conducted at United Methodist-related Albion College by two staff members of Ecumenical Associates (EA) of Lansing, Mich. About 30 students had chosen this lab from among a half dozen varied oppor-

tunities on campus that week, sponsored by the chaplain to help them look at their lives in a religious context.

The Albion students took part in a number of such "games." Then, in the evening, they looked at such questions as: How do you resolve disagreement with others? Do you keep it bottled up inside? Is conflict a normal part of life?

The conflict laboratory is just one type of program conducted by Ecumenical Associates, a small but dynamic team of specialists organized five years ago by two young Episcopal clergymen to help churches and other groups become more effective in influencing change in the public arena.

In another type of situation, I watched two staff members, Charles W. Millar and Robert H. Richardson, at work with leaders of the First Congregational Church (United Church of Christ) of Muskegon. This project was an in-depth self-study involving several church task forces. Over a period of four months, the task forces took part in a process of information gathering, analysis, generation of a wide range of options, and priority setting for the church's future mission in that western Michigan community.

The night I sat in on their meeting, a lay committee of six persons was perfecting a survey questionnaire for a random sample of 330 members, a few more than 10 percent of the congregation. Since the committee was trying for a 100 percent return on the questionnaire, they decided to train a team of 30 persons to deliver the questionnaires, pick them up, and return them to the church for counting and analysis.

The two EA staffers employed a



In a conflict utilization laboratory at Albion College, Charles Millar and Robert Richardson judge a bridge-building competition (left). Then at the Ecumenical Associates office, just across from the state capitol in Lansing, they perfect a model to be used in other upcoming events.

low-key style of leadership. They made suggestions as to procedure, they listened a lot, and they fed back to the group summaries of its own dialogue, with key questions about what they might do next.

The four-month self-analysis project of First Congregational in Muskegon turned out to be the most in-depth study EA had been involved in to that time. But previously they had worked with a number of local churches and groups of churches in setting goals and priorities. For example, for an interdenominational group of churches in Michigan's Upper Peninsula, they provided the model for the study, met with a pastor and two laymen from each church, trained them to go back and do the project, then helped later with a group analysis of the studies that were actually made.

Maintaining a staff of just three persons, EA gets involved in a wide range of groups and projects. As one of them explains, "A group tells us about a problem they want to do something about. We help them with the planning process. It is really very

exciting, and we help the group get together to analyze its own situation.

"Sometimes the people end up not dealing with the problem they started with, but with another one that they have come to see as more relevant. Our job is not to tell them what to do, but to help them with the process of whatever they are doing."

Basically, the EA staff develops models for action and then trains local people to use them. They have a plan which has been used effectively at week-long pastors schools and is especially helpful to small-town and rural pastors in dealing with problems of community change on the issue of racism. In one community they worked with church people on the issue of school consolidation in a situation where five units of government and school systems were involved. "It was a political mess," Mr. Richardson says.

In a local project of this kind, EA attempts to prepare the people involved to oppose friends and acquaintances without breaching fellowship, or if that happens, to live

with it. They compare political action with the adversary system of courts in which someone always loses the decision and someone always wins. This is helpful to many people who find it distasteful to be divided from friends on a political issue and, therefore, are reluctant to face it. Yet such give-and-take is the basis for a sound democratic system.

The EA team also spent a week guiding United Methodist leaders of the Detroit Conference in a "Churchmen in Politics Camp." "We decided that it would be more profitable to involve the campers in a simulated political process than to lecture them about politics," one of the staffers said.

They also worked with the Hillsdale (Mich.) Human Relations Council in a community-action workshop. It was designed to teach the group how to move from talking about a community problem to actually doing something about it.

Just last year EA worked with the United Methodist Detroit Metropolitan Coordinating Committee in setting priorities and allocating re-

sources for coordinated work of the church agencies in that area. The result was a major shifting of budget funds.

As early as their seminary days, many years ago, Pastors Millar and Richardson became intensely interested in the social mission of the church. When they got into the parish ministry, both attempted to lead their congregations in working to influence social change. But they found it to be quite divisive. In 1964 and 1965 when civil rights leaders reached a peak in appealing to the conscience of America, the two clergymen realized that churches needed more political savvy to influence change. It was then that they conceived of Ecumenical Associates. The two began meeting with a few friends to discuss the role of the church in social change. Their group still meets occasionally as a support resource for young pastors and members of special ministries. Ecumenical Associates was incor-

porated as a Michigan nonprofit organization in 1966. The two associates spent their first year as "interns" in state government in Lansing, doing a variety of jobs, sometimes without pay. This gave them an inside view of the way government works—in the governor's office, the state house, the department of education, and the Republican and Democratic state headquarters.

There were opportunities to talk with then-governor George Romney, who listened attentively to their ideas about bringing Christian moral teachings to bear on state government. The continuing relationship they developed with the governor's office was helpful in making them aware of the informal political process that is typical everywhere—most political decisions are not made according to the formal organizational charts.

"In 1968 we began to breathe out," one of the associates told me. "We outlined what we thought was

required to make churches and other voluntary groups more effective in the political arena." They have since engaged a third staff member, Nancy L. Hook, who keeps track of the stockpile of resource materials EA develops.

In the past three years they have produced a mixed bag of tools that can be adapted to a variety of situations. But a model or plan cannot simply be repeated, for each project grows out of a specific need, and needs vary with every situation.

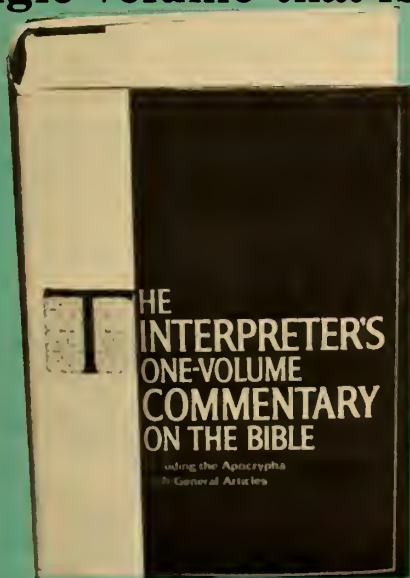
By 1970, EA had moved into a growing number of relationships with nonchurch agencies. This was partly because churches were providing only about three fourths of an annual budget of \$40,000, but also it was a recognition of EA's skills and expertise by nonchurch groups.

The staff has worked with citizen groups in Michigan's major metropolitan areas, helping them to organize to support education-reform legislation. They have participated

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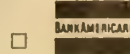
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in a basic-ideas program at Albion College and a faculty seminar at Michigan State University.

They often work with young people. One situation was an attempt to stimulate young people to try to change "the system" during a week-long camp. The staff set up the schedule to simulate an increasingly oppressive society. Presentations were designed to be as boring as possible. The youngsters were required to take notes, take tests, and answer questions at sessions. At one of the chapel services the entire 119th Psalm was read.

"The kids sat and looked interested, but inside they were bored to death," says Chuck Millar. "We almost despaired of getting a reaction, but finally the youths did come in with a weak protest.

"What we learned was that the socialization of youngsters from rural and small-town middle-class families, as these happened to be, is about the same as that of most adults. They have strong feelings, ingrained in them in schooling and in family life, which make them feel that any corporate move against an existing system is disloyal, and if they participate they have guilt feelings about it."

EA's plans for the future include starting a simulation center for urban education, which would make use of a computer and tremendously increase its resources. "What we did in Muskegon has had a major impact, but only on one congregation," says Mr. Millar. "What we would like to do is aggregate this kind of impact on the churches, or other kinds of organizations, within a whole area."

So far they have been a small agency with big ideas. But with the kind of imagination they have displayed, they just might be able to take a quantum jump into the future very soon. □

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SPECIAL REPORT / *Christianity in an Oriental Culture*

The Christ People of Japan

Text and Pictures by NEWMAN CRYER

AERICAN Christians are accustomed to being members of a majority. In Europe, or even in South America where most people are nominally Roman Catholic, there is an air of being in a Christian land.

The Orient is different. As a Christian, I found myself in a religious minority during a recent visit with my family to Japan. Everything about Japanese culture reminded me that its traditions, its life-style, and its family ethics come out of a background different from mine.

It could be misleading to generalize about the Christian church in Japan after a one-month visit devoted primarily to vacationing and sight-seeing. But my brief encounters with missionaries, Japanese pastors and laymen, and non-Christians in this fast-changing country gave me a sampling of what is taking place in the church today.

A nation of 104.5 million people in an area a little smaller than California, Japan is an interesting mixture of old and new. Bicycles and pull carts snake their way through streets thickly packed with miniature automobiles and buses. Old ladies in traditional *yukata*, and others bent with years of work in rice fields, walk with their umbrellas amidst throngs of men in fresh white shirts and office girls in miniskirts.

Shinto shrines and Buddhist temples are scattered throughout business and shopping districts in the busiest cities. Any time of the day you may see a person stop

before a shrine to clap hands, bow, and say a prayer.

Traditionally, the Christian mission made its way into Japan through education, social institutions, and (when conditions were right) evangelism. But Christian martyrs were buried in the wake of nationalistic-militaristic eras in Japan's modern history. Today there are strong Christian communities, among them the United Church of Christ in Japan, or Kyodan. Yet they are well aware of being in the minority.

Christians in Japan number under 1 percent of the population. Of some 700,000 Protestants, 205,000 are in the Kyodan, which is the largest single Protestant group. The union of churches which formed the Kyodan came about in 1941 and included 34 denominations. Since World War II several have pulled out. Those remaining participate in a Council of Cooperation along with the Christian Social Work League, the Schools Council, and the Interboard Committee for Christian Work in Japan. It is through the latter that seven North American denominations work together to fill requests from the Japanese church for missionaries.

The role of the missionary has changed, of course, in recent years. He does not stand out anymore as "the authority" in the church. Today he must take a back seat for he is no longer the driver.

The Kyodan sends out its own missionaries. At present



The Rev. and Mrs. John Ed Francis (right, front row) are missionaries to Tamba New Life Church in the Kyoto Province of west-central Japan. You could learn attendance at church school or worship by counting pairs of shoes left at the door in typical Japanese style.

38 are serving in Asia, South America, and North America as doctors, teachers, preachers, and evangelists.

In recent years, segments of the church have become increasingly concerned with social problems. In Fukuoka, for example, a Kyodan pastor is helping victims of a disease caused by pollution in the plant of a rice-oil company. He has organized a citizens council to raise funds and campaign for a lawsuit against the company. This pastor, the Rev. Hiroshi Kaneda, says, "Some laymen say that the church should not be in this kind of social movement. But I think that Christians who work in its core can make a witness and engage in a kind of evangelism."

Young radicals in the church are pushing leaders to respond to other social problems such as opposing an effort to nationalize a religious shrine to honor the war dead, working to assure human rights for minorities, and protecting education from political abuse.

The church at the national level is split between activists who see the church responding directly to social problems and others who see it as strictly an institution to evangelize and preach the gospel. The gap between evangelicals and social activists appears to be even deeper than in the United States.

Radicals demonstrated against having the Christian Pavilion at Expo 70, and the Kyodan was not able to hold its biennial general assembly last year. Five of the church's 16 districts did not meet. But plans are made to hold the assembly this October.

Meanwhile, the local congregations go about their worship and work as usual, feeling the overtones of what is happening at the national level but not deterred from

their day-to-day mission. I looked in on several different types of ministry that gave me a sampling of the varied work the church in Japan is doing.

■ At Kameoka, a small city about 30 miles from Kyoto, I visited the Tamba New Life Church, the outgrowth of a merger of two older churches and a new congregation in a new housing development (*danchi*) in the city of Kameoka. Under the leadership of two Japanese pastors and a United Methodist missionary couple, the parish serves a wide area.

The Kyodan sends out its own missionaries. At present Japan Sea, and on weekends the road back to Kyoto is crowded with bumper-to-bumper traffic, adding to Japan's already critical air-pollution problem. The Rev. John Ed Francis and his wife Carolyn lead the work in the new middle-class housing subdivision of Kameoka which consists of about 450 new single-family homes and about 2,000 people. Most workers commute to nearby cities.

Recent mergers have brought the properties in three locations and the entire ministry of Tamba New Life Church into a single "larger parish." In addition to worship services led by three pastors in six locations on Sundays, home meetings are held during the week in 13 places. This is a convenience for people of the surrounding mountain villages. It also makes it easier, in a country where Christianity is a minority, for people to come to Christian worship for the first time. Most who come to the home meetings are not yet baptized.

The new building, where the missionaries are stationed, is a combined church and parsonage. Between Sundays it



serves as a community center where about 200 persons come during an average week for English and music lessons, legal assistance, study groups, and other activities.

■ In sprawling Tokyo, in an entirely different situation, I visited the Shinagawa Church, where the Rev. Yoichiro Saeki is pastor. Ten years ago this church, in one of Tokyo's inner-city wards, decided to focus its ministry on community service.

Shinagawa was once the first overnight stop from Tokyo on the Tokaido Road. Now it is an inner-city community faced with problems of population density, poor housing, concentrations of young and single laborers away from home, lack of playground facilities, lonely aged, and the push of an increasing number of large industrial buildings into the area.

The people left there are the people to whom Shinagawa Church is ministering. The weakened 160-member congregation that remains is struggling to meet the challenge. After defining the community needs, the people of the church opened the Community Center in 1968.

The nursery-kindergarten is a good medium to relate to an entirely non-Christian community. Other activities include summer day camp, baseball and cycling clubs, English classes, and piano and dancing lessons. Pastor Saeki serves as trainer and teacher of a staff of four secretaries, plus seven teachers, in a six-day-a-week kindergarten.

The church in Japan is attempting to move into new areas of service, including the new towns being built to relieve a critical housing shortage. The newly coined Japanese word *danchi* refers to a new housing develop-

ment or complex of any kind, but usually to high-rise public or semipublic projects. The national government is developing eight new towns which will house 2 million people. I saw whole mountaintops being levelled for high-rise developments in the suburbs of Kobe and Osaka.

■ One day I visited the Yodogawa (Yodo River) Good Neighbor House, a community center in Senri, a new town near the site of Expo 70. Senri will soon reach its maximum of 150,000 middle and upper middle-class residents. It is a mixture of single-family homes and high-rise apartments, complete with shopping areas, parking, playground, and community buildings.

The *danchi* are massive commuter towns linked umbilically to overcrowded urban centers. Although some *danchi* do not allow religious bodies to hold property, in Senri it is possible on a limited basis. The church is vitally interested in the human problems created by changing housing patterns—alienation from the rest of society, lack of a feeling of community, strains on family life, and the spiritual void created by modern urbanization and its accompanying changes in Japanese culture and society.

The Yodogawa center provides day care for more than 100 nursery and kindergarten children six days a week. It operates a full scouting program for both boys and girls. The center is leased (eventually to be bought) by a large downtown Kyodan church in Osaka.

The center's director is Jack Hasegawa, a United Methodist short-term missionary. His wife, Kathi, teaches a women's study group and weekly English classes.

Mr. Hasegawa invites men from the neighborhood to his home to get acquainted informally. This is an indirect form of evangelism because middle-class Japanese men are very conscious of status and class. They feel they must know the economic and work status of other men before getting involved in social relationships with them.

Of the new towns being developed, Mr. Hasegawa says, "These are not only new towns in a purely physical sense, they are new places on the map of Japanese history. They are outward and visible signs of profound changes occurring at every level of self-identity within the whole culture.

"To see them as merely new masses of buildings and population is to vastly underestimate their meaning. To structure the church's ministry to these places as merely more concentrated manifestations of traditional patterns is to baptize a corpse," he adds.

■ A brief look at a Korean congregation in Tokyo gave me a bit of insight into Japan's minority problem. Despite a steady flow of comment in the Japanese press regarding American racism, there is scarcely any reference to Japan's minority groups.

The largest of these, I was told, is the indigenous outcast commonly known as *burakumin* or *eta*. These are people who have traditionally been relegated to outcast villages or ghettos to do dirty work such as butchering and working with hides and leather. Racially they are indistinct from other Japanese.

Another minority group is made up of Koreans and Okinawans whose native lands were colonized by the



Children are curious about the big model of Senri, a new town north of Osaka near the site of Expo 70. It is one of Japan's eight new towns of combined high-rise and single-family units (called danchi) being developed or projected to house 2 million people.

Japanese and whose people in the past were drafted in huge armies of artisans and laborers. Some migrated to Japan in search of better employment but found discrimination in education, jobs, marriage, and other aspects of life. Many Koreans work as day laborers, garbage collectors, or toilet cleaners.

To see a Korean neighborhood where the church is at work, I went to the Kawasaki Korean Christian Church in Kanagawa Prefecture in the southern part of metropolitan Tokyo. I talked with the associate pastor, the Rev. Katsuji Kosugi, who is Japanese.

He told me there are 1 million people in Kawasaki, including 7,000 Koreans. This minority has had a sad history, he said. During the World War II years nearly 2.5 million Koreans were brought to Japan, but most now have returned to their homeland.

Mr. Kosugi said that Christian laymen are working in the Kansai area in central Japan where most of the Koreans are concentrated, struggling with the minority problem, helping people to get jobs and to overcome the handicaps of being second-class citizens. "We at least can be pipelines of understanding between the Korean church and the Japanese church," Mr. Kosugi said.

During our travels in Japan, I talked in Beppu with the Rev. Kohtoku Suzuki, pastor of one of the three Christian churches in that resort city in western Japan. He was concerned with the breakup of traditional family life and the increasing divorce rate in recent years.

■ At the Japan Christian Center in Tokyo, the Rev. George Hanabusa, secretary for Ecumenical Ministries and

Missionary Personnel, explained a plan for the exchange of pastors between the United States and Japan. Ordained ministers of the Kyodan with at least five years of experience would come to the United States for six months to one year to serve in Japanese-American congregations. Third-generation Japanese want to learn the flavor of the culture of their background.

Pastors from the United States would go to Japan in the summer for about two months to serve congregations there. Mr. Hanabusa will be coming to the Western Jurisdiction Conference in Denver in August, 1972, to present his plan, which already has had favorable response on both sides of the Pacific.

As the Christian church in Japan looks to the future, it is torn by internal strife, suffering the growing pains of becoming self-sufficient, learning to send as well as to receive. Strenuous efforts now are being made to restore dialogue and understanding. Beneath the strife, its leaders believe, is a strong and viable Christian church that is growing up in a fast changing culture. Christians are a minority, but their waves of influence in Japanese society today are significant. □



collection time at Cowboy Church, sponsored through the summer by the United Methodist Church of Colorado Springs, Colo. Dress is western, music is provided by Western singers, and any rider can serve as usher. Worshipers from many denominations attend in their cars at a cooperating drive-in theater. Lay members of the sponsoring church are in charge of the services.

MOTIVE' MAGAZINE FOLDS; ONE MORE ISSUE 'MAYBE'

If money can be found, one final issue of the controversial, long-time Methodist magazine *motive* will be mailed in December.

The magazine's editorial board voted last summer to fold the publication but to mail an issue on "lay consciousness" if possible.

The magazine dates to 1941 sponsorship in the former Methodist Church as a publication of the Methodist Student Movement. It severed all ties with the United Methodist Board of Education last July after 30 years of denominational sponsorship.

CANADA'S PRIME MINISTER: A 'BELIEVER' IN CHARGE

Canada's Prime Minister Pierre Elliott Trudeau revealed himself as a deeply religious man with some penetrating thoughts about violence and about American military evaders in an exclusive interview published recently in a Canadian church magazine.

Mr. Trudeau granted the interview to A. C. Farrest, editor of *The United Church Observer*, something of a TOGETHER counterpart within the United Church of Canada.

The prime minister dodged a question about whether he is a devout Roman Catholic, saying he does not know "what they mean by a devout Catholic," but he added, "I believe in life after death, I believe in God, and I'm a Christian."

Asked how he reacts to the exclusive claims of Christianity such as "I am the Way . . ." and "There is no other name under heaven whereby ye may be saved," Mr. Trudeau replied, "I can honestly say that I have never attempted to answer that because that is not my approach to religion."

"In my formative years the people who influenced me most were the Christian existentialists, men like Maunier and Kierkegaard and perhaps most of all Nicholas Berdyaev. And in my travels . . . I rarely discussed, probably mainly because of language difficulties, metaphysics with the various religious people of other groups I'd meet with. But I'd very much try to see how they were incarnated, how their particular soul was incarnated or took roots into reality . . . So I felt more at home, shall we say, with some Zarathustrians in the Far East than I did with some Catholic missionaries."

The prime minister, elected in 1967 with a widely publicized playboy image but married in 1971, said there are two "reasonable and proper" ways for a church to influence a government.

"One is to make direct representation through the hierarchy by presentation of briefs, by explanation of points of view, by reaching the [government] minister or member of Parliament and telling him what the Catholic or Protestant or Jewish or Muslim point of view is . . . And the other, which is probably more effective, is in making sure that the morality in which people of a particular religion believe is translated into their approach to

social and political problems—making sure when they write to a member of Parliament that they are illuminated, as it were, by the particular set of truths in which they believe."

Mr. Farrest asked Prime Minister Trudeau whether there is a case for a suppressed people trying to end their repression by resorting to violence. Mr. Trudeau replied:

"In my political philosophy I think that there sometimes is room for violence. In my religion I really cannot think of cases where violence is justified. I know the usual answer of the Christ using violence to get the sellers out of the Temple, but to me this was impatience rather than violence."

Mr. Farrest then asked, "If you were a young American of draft age called up to go to Viet Nam, would you come to Canada?"

Mr. Trudeau noted that this was a hypothetical question, then said, "Those who make the conscientious judgment that they must not participate in this war and who became draft dodgers have my complete sympathy . . . The only ultimate guide we have is our conscience, and if the law of the land goes against our conscience, I think we should disobey the law. But because I also am a deep believer in the civil society, I think we should be prepared to pay the consequences of breaking the law and that is either paying the penalty for it or leaving the country."

CATHOLICS, METHODISTS TO MARK THANKSGIVING

United Methodists and Roman Catholics are focusing on Thanksgiving Sunday, November 21, in efforts to raise money for their respective social and economic development programs.

The United Methodist Fund for Reconciliation seeks to raise \$10 million remaining toward a four-year \$20 million goal. More than two thirds of the denomination's annual conferences have endorsed the Thanksgiving emphasis.

The \$50 million Catholic Human Development Fund will be making its second one-day campaign. In its initial effort last November, \$8.5 million was received.

World Methodists Back Evangelism, Representation

Evangelism and a more inclusive world structure were two prime concerns of the 385-member World Methodist Council meeting at United Methodist-related University of Denver in late August.

This world meeting of the many denominations of Methodist origin sharply limited the traditional American and British domination of the organization and provided for broader participation from the younger Methodist churches, giving a majority voice to Methodists of the "third world."

The council sponsored the World Methodist Conference, also meeting in Denver, a larger gathering of some 5,000 participants from 55 church bodies with 20 million members in 87 countries. This was the 12th conference in a series dating from 1881. In its early history the conference met every 10 years, but since 1947 it has convened at 5-year intervals.

The week-long conference program included addresses on a wide range of topics delivered by leaders of various Methodist churches around the world, responses to the speeches, and workshops in areas such as evangelism, education, peace and justice, poverty, and race. Since the conference did not have legislative power, action on proposed programs and restructure of the organization was limited to the World Methodist Council which met before the conference and at intervals during the week.

The council overwhelmingly adopted a worldwide, four-year emphasis on evangelism which is to "be expressed through flexible forms as may best suit each community or country." Presenting the program was Bishop F. Gerald Ensley of Columbus, Ohio. He stated that the evangelistic efforts would take place so far as possible within an ecumenical context and would not "set personal salvation over against social salvation."

The projected timetable for the evangelism program is: 1971 to 1973—each Methodist denomination will decide about its participation; 1974—a world Methodist congress on evangelism will be held; 1975—churches will carry out the evangelistic mission in their areas.

Restructure of the World Methodist Council (WMC) took place much along the lines forecast some months ago [see *World Methodist Council: Restructure in the Making*, July, page 17] by Dr. Charles C.

Parlin, outgoing president of WMC and prominent New Jersey United Methodist layman. Dr. Parlin credited the late D. T. Niles of Ceylon with the restructure plan which called for a breakaway from the traditional British-American domination of WMC and the establishment of broad representation from the younger churches, in effect giving a majority voice to the "third world" of Africa, Asia, and Latin America.

The revised constitution guarantees each member church, regardless of size, at least one member in the council's 107-seat Executive Committee. British Methodists and United Methodists from the United States now have 38 percent of the committee membership. Worldwide leadership was also made visible by discarding the one-man presidency (usually occupied by a Briton or American) for an eight-member presidium, no two of whom could come from the same member church. Of the presidents, at least one must be a lay man, one a lay woman, and one a youth.

Members of the council's new eight-member presidium are: Philip N. Capper, Winchester, England, youth representative and law student; Bishop Ensley, episcopal leader of the Ohio West Area of The United Methodist Church; the Rev. John A. Havea, president of the Methodist Church in Tonga; Ragnar Horn, Oslo, Norway, attorney; the Rev. Thomas W. Koomson, president of the Methodist Church in Ghana; Dr. Patrocinio S. Ocampo, Manila, Philippines, educator and immediate past president of the World Federation of Methodist Women; Bishop Alejandro Ruiz, Mexico City, episcopal leader of the Methodist Church of Mexico; Bishop Herbert Bell Shaw, Wilmington, N.C., an episcopal leader in the African Methodist Episcopal Zion Church.

Bishop Prince A. Taylor, Jr., resident leader of United Methodism's New Jersey Area, was elected to the important chairmanship of the WMC's Executive Committee.

In his report to the World Methodist Council Dr. Parlin stated, "The sending of evangelists and missionaries from Britain and the USA to the developing countries is a rapidly closing chapter of history... The call of our Methodist brothers from Africa, Asia, and South America is for partnership, selfhood, and indigenous program-

ming and planning." Later, the newly elected WMC Executive Committee asked its officers to outline a possible agenda of issues in mission and missions which might include exploration of "new avenues of cooperation in developing worldwide partnership in mission."

The Executive Committee's final action in the Denver meeting was to voice abhorrence at every kind of racial and religious discrimination, "in particular... the resurgence of anti-Semitism within the Soviet Union." Protest was expressed "against the suppression of Jewish cultural and religious traditions and restrictions on the proper rights of Jews to emigrate to other lands."

Workshops of the World Methodist Conference, among other things, denounced "all forms of racism in all parts of the world" beginning "in our own churches and institutions." They also recommended that each local Methodist church consider donating at least 2 percent of its income to world development and declared that "denominationalism is a luxury Christianity can no longer afford."

Messages came to the conference from the Pope, the Ecumenical Patriarch of Constantinople, Metropolitan Nikodim of the Russian Orthodox Church, the World Council of Churches, the President of the United States, and many others. Jan Cardinal Willebrands, president of the Vatican's Secretariat for Promoting Christian Unity, spoke at a major ecumenical service.

Other world meetings of Methodists in the Denver area took place in connection with the World Methodist Council. Among these were: the World Methodist Historical Society, the World Methodist Convocation on Theological Education, the Consultation on Worship in the Present Age, the World Methodist Family Life Conference, and the World Federation of Methodist Women.

The World Methodist Family Life Conference involved more than 250 persons from 35 countries. Chaired by Dr. J. Otis Young of Park Ridge, Ill., the sessions included major addresses by family-life authorities from around the world, discussion groups, a Communion service conducted by "third world" bishops, and an informal "International Night" with presentations by delegates from six continents.

—Curtis A. Chambers

DOUBTS, GAPS, AWARENESS: THESE AND YOUTH, TOO

Young people are more aware of racial discrimination than of religious discrimination.

There is a "belief gap" between younger and older Lutherans.

More than one third of one young Roman Catholic group had "recently considered suicide."

These are among recent national survey findings on youth. On top of those, a Southern Methodist University religion professor expressed doubts about the "Jesus Freaks."

Fewer than 25 percent of Americans ages 13 and 17 told one national survey that they were aware of religious discrimination in the nation. But 74 percent were aware of racial discrimination on the world level, and 64 percent in the United States.

Another survey found that a generation gap exists between young and older Lutherans in how they feel about their church. The study found that Lutheran youth tend to be more liberal in theology than their elders and prefer a less-structured liturgy. Youth also favor greater involvement of their churches in community and national issues than do their elders.

Despite these differences, the study found, the overwhelming majority of Lutheran youth trusts the Bible; they accept the historical truths of the biblical faith; and they are inclined to support the institutional church now and into the future.

The survey regarding youth thoughts of suicide was conducted among Roman Catholic youth in the Minneapolis-St. Paul area. More than 70 percent of these high-school-age young people attend Mass weekly, and 20 percent said they pray every day. Eighty-nine percent approved of interracial dating.

The man with doubts about the Jesus People is Dr. Joseph B. Tyson, chairman of SMU's religion department. He is teaching an informal adult-education course this fall on "Contemporary Expressions of Jesus."

Dr. Tyson said he does not see much real "quest" in *Jesus Christ Superstar*. And the Jesus Freaks, he said, "seem to claim they have discovered the historical Jesus, but their expressions about him would make this questionable. Like most others, they have made Jesus their own contemporary" and have not fully done a historical study.

The professor added that al-



A memorial park and statue are planned in Washington, D.C., to honor the late Methodist educator, Mrs. Mary McLeod Bethune, shown in a 1941 photograph. Before the daughter of freed slaves died in 1955, she had founded what is now United Methodist-related Bethune-Cookman College in Daytona Beach, Fla., and had served as adviser to four Presidents on matters of black rights and education. The Board of Missions' Women's Division is seeking \$100,000 from its members to finance the park, which will be the first memorial to a black or to a woman on public land in the capital.

though the figure of Jesus has endured for 2,000 years, Christians and non-Christians in every age tend to see Jesus in terms of their own values. The problem inherent in the search for facts of Jesus' life, said Dr. Tyson, is that of finding "biographical elements in non-biographical sources—the four [New Testament] Gospels."

INDIAN TAKES OFFENSE AT THANKSGIVING RITE

Thanksgiving dehumanizes the American Indian, says one United Methodist who ought to know.

The Rev. Homer Noley said Indians see Thanksgiving as "a celebration of the white man in which he justifies his presence in the land by saying that God has ordained his being here."

Mr. Noley is the Board of Missions' staff specialist for American Indian work and a member of the Choctaw tribe.

He said Indians also have problems with "the Columbus myth." To teach that Columbus discovered America is dehumanizing for Indians, he said, pointing to the obvious fact that the Italian explorer's voyages may have discovered America for Europeans but not for people already here.

"There must be a different way of teaching American history," said Mr. Noley, "so American Indians can read it and feel they are a part of this country instead of an obstacle in the path of civilization."

Mr. Noley spoke in Lincoln, Nebr., to a national seminar of United Methodist women. He formerly directed Indian ministries for the Nebraska United Methodist Conference.

MORE CHURCH LEADERSHIP ROLES GAINED BY BLACKS

Black United Methodists have gained greater visibility in at least two levels of denominational leadership.

There will be 89 black delegates to the 1972 General Conference, or nearly 10 percent of the 912 delegates from this country.

The 89 will be 58 percent more than attended the 1968 General Conference and nearly twice as many as at the 1964 General Conference of the former Methodist Church. Merger of white and Negro annual conferences, which elect the delegates to General Conferences, began that year, and 71 of the 89 delegates in 1972 will come from desegregated annual conferences.

Another 86 delegates will come from overseas, and well over half of them are expected to be non-white.

There are also 23 black district superintendents in United Methodism, 8 more than in 1968 when the denomination was formed and 4 more than a year ago.

CHINESE SCHOOL GROWS IN CHURCH FACILITIES

On Saturday mornings at Aldersgote United Methodist Church in Wilmington, Del., a unique and timely new school is in progress—the Chinese School of Delowore.

From 9:30 until noon church-school classrooms are occupied by 44 Chinese-American youngsters, 4 to 13 years of age, studying Chinese language and culture.

The 3,200-member, upper-middle-class suburban church otherwise uses its classrooms for church school and a weekday kindergarten. When approached by one member of Chinese extraction, Aldersgote offered its classroom facilities free of charge. The school, however, is not affiliated with any denomination.

Approximately 200 Chinese families live in the Wilmington area, according to the school principal, Peter S. K. Leung, who is a Baptist. Most, he said, are technical people who work with large companies. He explained that Wilmington has had a Chinese association for several years, but many members felt they could do more for Chinese-Americans and the community—especially as the nation's attention focuses on China. The school was a result.

There are two classes in Mandarin, one in Cantonese, and one using English. Governed by a six-member board elected by students' parents, the school will run through the spring and is divided into 12-week sections. Each child pays \$25 per section and is instructed by one of four teachers from high-school and college levels.

Purpose of the school, said Mr. Leung, is to teach the language and "preserve the culture and heritage by educating students to respect the elders, keep faith in the country, respect law and order, and be trustworthy, humble, and respectable." It will also serve as a source of "information for those wishing to know and understand the Chinese and China." Beginning with the next 12-week section in November, classes will be open to non-Chinese children and adults.

The school was planned before President Nixon announced his visit to the People's Republic of China, but the timing apparently could not have been better. The principal pointed out that the announcement helped tremendously to publicize the school and stimulate interest and support from the community.

United Methodists in the News

Two former Methodist Crusade Scholars, Dr. August Espiritu and Dr. Cicireo Calderon, are members of the constitutional convention rewriting the constitution of the Philippines. A third former Crusade Scholar, Dr. Elisel Pajaro, wrote the music for the hymn performed at the convention's inaugural.

Wally M. Shearburn and James L. Cox, 1971 graduates of Wesley and Garrett Theological Seminaries respectively, received scholarships from the Commission on Ecumenical Affairs for special study for the fall semester at the graduate school of ecumenical studies at the Ecumenical Institute near Geneva, Switzerland.

When Dr. Horace E. Rogers retired after 46 years on the chemistry faculty at United Methodist-related Dickinson College in Carlisle, Pa., friends oversubscribed by \$5,000 a \$10,000 fund to establish a scholarship in his honor. He has held many lay positions with the town's Allison United Methodist Church.

Dr. Percy J. Trevethan, member of First Temple United Methodist Church, Chicago, Ill., received an award from Goodwill Industries of America, Inc., for outstanding service to handicapped people.

DEATHS: Margaret E. Forsyth, 76, prominent United Methodist lay woman and former executive of the Young Women's Christian Association's foreign division. . . . Marion Lela Norris, founder and executive secretary of Wesleyan Service Guild.

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CENTURY CLUB

One of the six new Century Club members, Mrs. Elizabeth Swarts, is an active churchgoer who walks a few blocks each Sunday to attend church services.

Emma Archibald, 100, Johnston, R.I.

Mrs. Elizabeth Benedict, 100, Bristol, Wis.

John O. Briggs, 100, Pontiac, Ill.

Mrs. Tom (Saphronia) Kitchen, 100, Richmond, Mo.

Mrs. Elizabeth Swarts, 100, Atlantic, Iowa

Mrs. Susie Wiles, 100, Los Angeles, Calif.

In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name and location of church where a member.

NIXON, GOLDBERG LAUD NATIONAL BIBLE WEEK

Two leading Americans have called attention to National Bible Week, which begins on November 21, Sunday before Thanksgiving.

President Nixon called on families to mark Thanksgiving week beginning regular Bible reading "and thus to add a new perspective to each day's activities and gain fresh insights on how better to serve both God and their fellow man."

Mr. Nixon is honorary chairman of National Bible Week, sponsored by the Loysen's National Bible Committee.

Chairman is Arthur J. Goldberg, former Supreme Court associate justice and U.S. ambassador to the United Nations. Mr. Goldberg urged all Americans to read a Bible passage on Thanksgiving Day as he cited the 100th Psalm as an "appropriate expression of gratitude to God."

INFORMATION OFFERED ON DRAFT-EXEMPT JOBS

"Draft education is a postorder service which The United Methodist Church owes its members when they face their decision on how to best serve both their country and their conscience."

With those words Dr. Richard H. Bauer, a United Methodist personnel expert, announced creation recently of a job-information service "not to solve the draft-age conscientious objector's situation . . . but to supply him with information he needs to make his decision."

The job-information service will specialize in the "I-W" selective service designation for alternative service defined as being for national health, safety, or interest with a governmental or nonprofit organization for the benefit of the general public. Latest job offerings from employers will be registered with the job service, which will share this information with COs seeking alternative service. Listings will include openings in such United Methodist agencies as homes and hospitals which qualify for alternative service.

Dr. Bauer emphasized that this is not a service to encourage draft evasion. The new office will not be a placement service, and the CC is still obligated to initiate contact with prospective employers.

TV & Films

HONEST now. How many TV commercials can you think of in one minute? Four, five, six? As an average viewer you are solicited by 50 to 100 of these little messengers every day. And you cannot remember more than a half dozen at the stroke of a columnist's pen? Well, what good are they?

Would you believe more than \$3 billion a year? Because that is what American industry pays television to signal them to you. And often with more effect than the combined moral and religious leadership of the nation.

These messages which march like an endless column of ants out of the tube and into your brain are conditioning your life and your society. At the risk of some flack from my pulpit brethren, let me say that if I had an idea to sell to America, and had to choose between getting it across via preachers or via TV saturation campaign, I would choose the latter. It isn't to say that I like much of the advertising on the air. I still believe that many commercials are loathsome, and sometimes when I cannot stand any longer, I will write the sponsor a sharp protest. But there are some pretty fine commercials on the air also—often delighting me more than the programs they are salted into. I will drop whatever I am doing to watch "We strapped John Cameron Swayze into a Volvo," and I have much warmer feelings about the Seltzer since "pouched oysters," and "marshmallow meatballs."

It doesn't finally matter whether you and I like commercials or not. We are all likely to go away before they do.

Face it, our communication system, to say nothing of our economic, could not exist without the advertising which pays the freight. And though I hear lyric language from some about the excellence of such non-commercial operations as the BBC, after watching a cross section of BBC programming, I find more to pick and choose for myself on our commercial-supported television. I may chafe at many of the gross commercials (and I urge you to do so in writing to the sponsors), but for me the quarrel is not with the fact of commercials but rather with those which are banal, morish, or in bad taste. (In an age when mankind is groping for a firm faith, how dare Buick advertise itself as something to believe in!) The economic facts be that if we want quality programming, then television has to make sales.

The first six months and particularly the first quarter of 1971 were an economic disaster for the networks. And quality went right out the window. Then in a dramatic reverse, sales zoomed, and one network president—Bob Wood at CBS—was quoted as saying, "Now let's put some ruby dust into this schedule of programs." It is that ruby dust which gives television its best hours, and it is advertising that pays the bills at the ruby-dust factory.

So gripe at the bad, and praise the good. Join ACT (more about that soon) and do something about commercials on children's programming. Watch what happens to automobile ads now that Friends of the

Earth have a court ruling that this prime source of atmospheric pollution should be subject to free "anti-smoking" ads.

Tune out those ads you cannot tolerate even one more time, or better yet write the sponsor. Keep a weather eye on what this week's hundreds of commercials are doing to you and your children. And when you find that really satisfying program, that gem of an hour which television uniquely can, and not often enough does bring to you, know what made it possible.

—David O. Poindexter

TV HIGHLIGHTS THIS MONTH

Oct. 15, 9:30-11 p.m., EDT on CBS—Premier of new CBS *Playhouse 90*.

Oct. 17, 9-10:30 p.m., EDT on CBS—*The Sullivan Years*.

Oct. 20, 8:30-9 p.m., EDT on PBS—*This Week*. Bill Moyers, host.

Oct. 20, 10-11 p.m., EDT on PBS—*Saul*, an all-black variety program.

Oct. 21, 8-9 p.m., EDT on CBS—*Sixty Minutes*.

Oct. 21, 9-11 p.m., EDT on CBS—*CBS Reports*.

Oct. 21, 9-10 p.m., EDT on PBS—Hollywood Television Theater: *Beginning to End*. Works of Samuel Beckett.

Oct. 23, 8-8:30 p.m., EDT on CBS—*It's the Great Pumpkin, Charlie Brown*.

Oct. 24, 7:30-8:30 p.m., EST on NBC—*Snoopy at the Ice Fallies*. Skating with Shipstad and Johnson's production.

Oct. 24, 7-8 p.m., EST on PBS—*Civilisation* (rerun).

Oct. 24, 8-9 p.m., EST on PBS—*Firing Line* with William Buckley.

Oct. 25, 8-9:30 p.m., EST on PBS—Special of the Week: *Struggle for China*.

Oct. 26, 8-8:30 p.m., EST on PBS—*Masquerade*. Improvisational drama especially for children.

Oct. 29, 8-9:30 p.m., EST on NBC—*The Disneyworld Special*. Dedication ceremonies of Florida's new Disneyland.

Nov. 14, 7:30-8 p.m., EST on CBS—Animated versions of two Aesop's *Fables*.

Nov. 14, 8-11 p.m., EST on ABC—Complete showing of film *The Longest Day*.

Nov. 15, 8-9 p.m., EST on NBC—Hollmark Hall of Fame: *The Snow Goose*.

Nov. 15, 9-10 p.m., EST on NBC—Bell Telephone Special: *Dames at Sea*.

Nov. 15, 10-11 p.m., EST on NBC—*Festival at Ford's-ll*.

CURRENT FILMS OF INTEREST

Walkabout (R)—Two cultures—one white and civilized, the other black and primitive—meet in the Australian bush country and discover that they share a common humanity. The whites are two English youngsters, a 15-year-old girl and her 9-year-old brother, last offer their psychotic father kills himself. The block is on aborigine teen-ager whose feel for his native land makes far sharp contrast with the deadliness of the urban society of the white youngsters. A strong and difficult film which contains some nudity, but thought-provoking for teen-agers and adults.

The African Elephant (G)—After 13 months in Uganda, Kenya, and Tanzania, director-photographer Simon Trevor has assembled an eloquent documentary on the world's most majestic animal. Trevor and his producer, William

N. Grof, make the important point that the elephant's survival depends on a fragile ecological balance, and that something in the spirit of man requires that such creatures continue to inhabit the earth. Trevor and Grof also remind us that elephants are family-oriented creatures, surviving primarily because they know what it is to actually be a community.

Romance of a Horse Thief (GP)—A surprising and happy little picture that manages to display considerable sensitivity to village life in Europe prior to World War I. A Jewish family escapes to America over the frustrated and pompous farm of a Russian Cossack officer played by Yul Brynner. Some sequences are a bit bawdy, but the overall tone is one of happy innocence. □

Which Side Are You On?

A SHOPWORN story, used often for homiletic illustration, tells of the totally deaf man who unfailingly attended church each Sunday. He always sat in a close-up pew, unable to hear a word but following every part of the service with undivided attention.

Why, he was asked, are you in church every Sunday? "Because I want everyone to know which side I'm on," he replied.

Church people want others to know which side they are on. This is one of the findings revealed in part of the many months of research which went into this issue, particularly into the special center section, *The Church Is . . .*

For example, we recently received one carefully typed, well-thought-out reply to the mail questionnaire which we had sent to selected TOGETHER readers. It arrived exactly seven months and one day after the deadline for replies. The tardy respondent, a 68-year-old Texan, appended this note to the questionnaire: "I know this is too late. Sorry that I mislaid it. I wanted to do it and send it even if it is too late."

He wanted us to know which side he was on.

Which raises the question: Which side are church people on? We cannot answer that question to everyone's satisfaction, but we can relate some of the discoveries we have made about church people as we've talked with hundreds of them.

1. Church people are very ordinary people who see nothing extraordinary about the fact that they are church people. They are not particularly articulate about the church, and many of them rely on clichés or maxims to express their feelings about the church. Nor are they particularly aware of what their church is, in detail. The church, to them, is a simple, direct, personal, free-association institution which nevertheless is vital and indispensable.

2. Church people are different, even within themselves, depending on where within the church you encounter them. We discovered registrants at United Methodism's Family Life Conference who not only were enthusiastic about the church but had experienced it in some depth.

Or we discovered an aggressively insistent kind of church person at the denomination's ethnic-minority consultation. Here were United Methodists of American Indian, Asian-American, Spanish-American, black, and other backgrounds who reflected church experiences quite different from those of most registrants at the Family Life Conference held in the same city only weeks earlier. Theirs was a more urgent call—a pulling, a yanking—upon the church rather than primarily a supporting boost or a friendly shove from behind.

Then there were the young United Methodists at the Inter-Varsity Missionary Convention. Evangelically oriented, for the most part, these United Methodists phrased their lovers' quarrel with the church in pietistic terms that seldom passed the

lips of their fellow United Methodists at the family-life or the ethnic-minority sessions.

Yet you could take any one of these United Methodists, varied as they are one from another, back to their home church, and they would speak of the church in more understanding terms.

3. Most church people know and speak of the local church, period. There is a distinct message in this fact for all church planners.

For the local pastor and his staff or his elected lay officials, it means an apparently never-ending reservoir of interest, support, service, and, within limits, financial backing. Any pastor who thinks of his congregation as impoverished spiritually or idealistically needs, we feel, to check which way the wind is blowing. He may think that his church is becalmed when actually it is riding out a howling gale. Even when our task force asked United Methodists point-blank to offer some suggestions or criticisms about the work their pastors are doing, most flatly refused or remained silent or offered very mild comments.

For the church planner beyond the local church, the rediscovery of the localness of most United Methodists may say, simply, "Hey, slow down. The people aren't with you yet." What this suggests in the form of a communications gap is enormous, and what it could lead to in the form of a credibility gap is frightening. For the foreseeable future it appears that any United Methodist district, conference, general agency, or board official has to acknowledge that the people are not with him. They may not be opposed to him, and they might in fact support and sustain him if they but knew of him. But they do not know he exists!

4. Church people want to see more of the church in the world. As mass media, higher education, and population mobility, among other factors, have widened the worlds of most United Methodists, these members have become more aware of how much of the world exists outside the church.

When a member envisions the church sponsoring messages and events in television's prime time, he is saying to whoever will hear, "I want my church out there where more people can see it." And when another member proposes that his church sponsor a housing project for low-income, elderly persons, he acknowledges a need in his community which he wants his church to respond to. Logistic questions about expense and location and manpower can be answered in due time, but the initiative, as we sense it, is there within the church.

This is a hopeful day for the church. We know this because church people have told us so. It is a special privilege for us, as journalists within the church, to bring to our readers who are people of the church the words and the thoughts of so many others who are also people of the church. You and we are in good company. We know which side we are on.

—Your Editors

The Church Is...

*The Local Congregation
The Minister
Committed Individuals
In the World
Ordinary and Glorious*

THERE IS a game which children undoubtedly still play, using only their hands, their voices, and their imaginations. Palm-heels flat together, fingers intertwined and clasped inward, they singsong:

*Here is the church,
Here is the steeple.
Open the doors
And see all the people.*

The imagery is apt because it indicates that the church is in the hands of its people. But the church is also in what its people say it is. It is in their words as well as in their hands.

What, then, do people say the church is? What do the members say the church means to them?

For 15 months a seven-member task force from the *Together* staff has asked these and other questions all across The United Methodist Church and recorded the answers in words and photographs. We listened to United Methodist members—not bureaucrats or hierarchs, and mainly to lay members, not clergymen—wherever we found them: in churches, in homes, at national conferences, over the telephone, by mail, in offices, in cars.

There was no attempt to reach a precise cross section of the church or a sampling computed by age, sex, geography, or race. Anything that the conversations may have lacked in balanced data or in profound responses is more than made up for, we believe, in genuineness and credibility.

The Church Is . . . The Local Congregation

The picture of the church that many people carry around in their heads is one of a building on a street corner in their hometown. In the picture are the people they know and see on

Sundays at that building, and the scene is very personal. Their idea of church includes worship services, teaching the young about God and the Bible, and fellowship at various meetings.

Given the chance, *Together's* editors found, most people are eager to talk about their congregation. None spoke of the church more warmly than Mrs. Beulah H. Reed, 72, of Livingston, Ala.:

"The church means so much—worship, Christian fellowship together. I feel that the week is lost when something happens and I can't attend. I pray consistently for the church. Just sorry I didn't do more when I was young and healthy."

At age 45, Warren Hefty owns an auto-body shop in Burlington, Wis. A member of the church 40 years, he had much the same sentiments as Mrs. Reed: *"When I don't go to church, I don't feel right. If I do go to church, things seem to go better during the week."*

When we asked Mrs. Lela King, 91, of Ardmore, Okla., what she would like to change about her church, she replied, with emphasis, *"Nothing at all. It's comfortable and beautiful."* Hers is a congregation of about 3,300 in a town of 21,000.

The very comfort which Mrs. King cherishes in her congregation is a hindrance to Roger Totman, a student at Mankato State College in Minnesota. *"My church is too comfortable,"* he declared. *"It is more concerned with family togetherness than Christian growth. There are several families that almost run the church and it is pretty cliquey. Bible exposition is not used much. No training in evangelism. It does not either challenge or train us to become disciples of Christ."*

"Some still believe that to be a Christian all one needs to do is to be baptized as an infant, have your name on the church rolls, and make an annual token gift," observed Richard R. Hamilton, Jr., a middler at Gordon-Conwell Theological Seminary in Wenham, Mass. *"Without the gospel message the social action is dehumanizing, self-centered, and does nothing*



to eliminate the sin that controls our actions."

One whose words seemed to bridge the perpetual cleft between pietism and activism is William Sutton of Altadena, Calif. He said, *"I am very much convinced that the local church has been the main catalyst for my interest both in the advancement of people toward living the Christian life and helping me to realize what it takes to live among people lovingly."*

Some of that same assurance belongs to Mrs. Mae Lovesy Porter, 75, whose congregation of less than 100 is in the 250-population town of Pottsville, Ark. *"The best thing we have in our small congregation is fellowship,"* she explained. *"For example, if you miss a Sunday, the next Sunday someone will say, 'We missed you—were you sick?' The concern we have for each other is simply wonderful. It is great to live within a small congregation."*

Concern for Christian Education

William Campbell, 37, is a farm-equipment dealer. He talked of his concerns as chairman of his 600-member congregation's work area on Christian education:

"I would like to see more adult education. We don't have a Sunday-morning Bible class. Our week-night sharing group is really not an educational experience, though we do learn how to share. A few years ago we tried an adult Bible study, led by our pastor, but so few showed up that he didn't feel it was worthwhile preparing for it. Most of our members have too many other things to do."

"The United Methodist curriculum is pretty good. The teachers are happy with it and like to use it. But they are not professionals. We have a tremendous public-school system so all week the kids listen to really professional teachers. Then for an hour on Sunday they come to church to listen to some mechanic with grease under his nails who finds it hard

to do a real good job, and the kids just turn him off."

So enthusiastic as to be at the opposite extreme from Mr. Campbell were Mr. and Mrs. Harold Peelle of Cleveland Heights, Ohio. Interviewed at the United Methodist Family Life Conference, they told us that the thing they like best about their 1,900-member congregation is *"the willingness to put an investment into our educational program."* Mr. Peelle continued:

"Since the early 1950s we've been on an extended church-school session with the whole morning available for children through sixth grade. Teachers are recruited on this basis and lesson plans are set up with responsibility for the entire period 9:45 a.m. to noon. There is a quality of Christian education that cannot be achieved in shorter time. The extensive problems of staffing are well worth the effort because of the results. There are so few hours of our life spent on religious education that this extended education concept is one way of making the best of a bad problem."

Mrs. Peelle added, *"We have a good education for adults, too—Sunday-morning and study classes at various times. The same teachers who teach weekday nursery school are involved on Sunday morning with the same age group."*

Money Matters

The subject of money often came up during discussions of the local congregation.

"The greatest strength of my church is money. If members had as much faith as money, the forces of satan couldn't stand a chance against them," said Jimmy Harris of his 450-member congregation in Farmville, N.C. He went on:

"The greatest weakness is that once their check is sent in, they think their responsibility stops. I think to be such an inactive Christian is not to be a Christian at all."

"My church's outreach, for the most part, is to any Methodist who makes over \$8,000 a year. It does not even reach out to the inactive people on the roll. The outreach should be to all people of the community, regardless of economic status, race, or church membership."

"There is a hard-core group of dedicated Christians on which the church revolves. These dedicated people, who love the Lord, are one

thing that makes me love my local church."

College student Kevin Garcia attends a Lakewood, N.J., church with some 800 members. "My church's greatest strengths, I suppose, are its resources of money and people—although now they are both underdeveloped," he said.

Clannishness, like money, was a frequent subject in members' comments.

Miss Sue Peterson is studying psychology at Messiah College in Grantham, Pa. She attends



DICK KING

Topeka, Kans.

"We're complacent people. We enjoy church. We attend 45 out of 52 Sundays, but I don't drive to East Topeka and help the hungry. I'm not frustrated; maybe I haven't been involved enough or my religion hasn't surfaced."

a church of more than 1,000 members. "It should be existing to reach more people for Jesus whether it be by speaking the words or showing the love; and a place where Christians can find fellowship with each other. But mine is really a social club with some philosophic approaches. Money is its only strength—also a major weakness. And its biggest downfall is segregation" [emphasis hers].

Don Leo McStroul, 28, from Tucson, Ariz., feels his church's weaknesses "include the lack of people in the 25 to 30-age groups in active positions in the church, and the country-club atmosphere associated with other United Methodist churches."

From the pastor of a 125-member congregation in the Akron, Ohio, area, Kenneth J. Kubichek, came this appraisal: "The strength of my local church is its ability to put on dinners—which the community attends in large numbers. But only a few are concerned about getting the good news of Christ to other people."

Mike Simmons, 20, is one who sees a possible sharing of strengths between his home church and the Wesley Foundation at Louisiana State University, Baton Rouge, La., where he is a director. Interviewed during annual sessions of the United Methodist Board of Laity, of which he is a member, Mike said:

"Probably the greatest strength of the Wesley Foundation is its encouragement for persons to express their faith regularly outside the organized church, to not be tied up in the structure of a local church but rather to spend their time and energy in vital community concerns, as Christians. By contrast, one aspect of the local church most needed in a campus situation is the feeling of community, of strength. It is very difficult to obtain because of the diversity of the constituency, but not impossible."

Many persons lamented the absence of young people in church programs. Mrs. Polly Walgren, a 25-year-old schoolteacher from Powers Lake, Wis., offers some possible reasons and her solution:

"It seems younger people don't have much interest in things like Sunday school or choirs. I suppose these things could become more relevant and thus attract the youth, but I basically feel the parents are at fault. I can remem-

ber when I felt that the church was irrelevant, but, thanks to my mother, I was encouraged—even required—to attend. I found enjoyment in church activities.

"Parents today don't believe in encouraging or requiring attendance by their children. It must be easier not to fight them, to let them go their own ways. I have no children yet but, when I do, I intend to see that they are active in their church. I will insist on it. They will thank me later on, as I now thank my mother."

Jim David, a commercial chemicals salesman

in the Upper Midwest, put it this way: "I almost think we are going to have to take the church out of the church. The church is going to have to come out of the building because the kids aren't going to go to the building. They're fighting it because they don't believe that's the only place to be good or where you learn good."

Jim's wife, Ellen, an elementary schoolteacher, agrees: "That's true. I believe the church should be everywhere. In teaching I try to practice kindness and all the things I can possibly



do. They need love. Many people lack this and can't give it. Just tenderness and kindness and a pat on the back and wipe their nose if it needs wiping and comb their hair if it needs combing."

Members Too Secular

Mrs. Candace Davis, whose husband is a student pastor serving two Ohio churches, says, "Members of the local church are too secular and the church seems to perpetuate it. Our churches have five people plus ourselves who seem to be opening themselves to the Holy Spirit. The rest are closed or afraid of something. But how can anyone be afraid of Christ, who meets the needs of the whole man, the whole being?"

"Our churches are full of generous, hard-working, and kind people, and they take pride in the church they go to. They are concerned about their sick friends. They are liberal thinkers and well educated. They are good, but they do not witness to Jesus Christ." Mrs. Davis thinks one reason for today's "spiritual crisis" is that "seminaries are teaching young men to be church administrators instead of spiritual leaders."

A more positive opinion of church members and ministers came from Mr. and Mrs. Scott Blackburn. Their Akron, Ohio, church of 900 members has about 300 active members, but Scott, the congregation's new social-concerns chairman, affirmed, "They are an open-minded body of people willing to listen to all ages and problems and willing to attempt to get things going when and where someone wants to get things going. Our minister listens and acts on responses from the congregation." Shirley Blackburn added succinctly, "More good comes out of the church than anyone realizes. People cheat themselves when they stay out of church."

From Cocoa Beach, Fla., comes a reminder of how rich in resources some churches are:

"This congregation is rather unique," explains Bob Yost, 43. "We're all in the same boat—almost everyone here is a scientist, engineer, space-oriented, space-connected. So we all have the same interests, and we have essentially the same backgrounds, the same needs, the same awareness."

"With this orientation through industry, I

find we know what we have to do to make the church a success. The fund-raising drives are really professionally done by our own people. The training of the young people is done on a businesslike basis, and the results are tremendous. Excellent organization and cooperation. People work harder in this group than any other congregational group I've seen. They really pull together and do as much as they can for the church."

A retired mail carrier in Wisconsin and a long-time homemaker in Kentucky offered



MERLE C. NOLTE

Alden, Iowa

"The 'church' is the core of my belief in God—its basis and foundation. I'm a United Methodist, but I've attended weddings, funerals, and so forth, at Lutheran churches, also Roman Catholic churches."

some capsule summaries for a lot of United Methodists.

When we asked William Enright what he expects from the church, he replied, *"I don't expect nothing from the church. I expect to give something to the church."* We asked if that implied he is satisfied with the church. His answer: *"Yea, yea. No big bones to pick."*

We asked Mrs. Earl C. Simpson what she likes best about her church. *"I've been in the church all my life, and have no preference to any of its activities. I love them all."*

The Church Is . . . The Minister

For part of *Together's* survey people were asked to comment in any way they chose about their pastor or about ministers in general. Most answers were candid and frank and thus, we felt, are entitled to the protection of anonymity without the loss of authenticity.

Some responses were rather unpredictable. It was an older couple, for instance, who wanted their minister *"to keep in closer contact with current economic and social changes and interpret them in church school and sermons,"* while the person who wanted his minister to *"stand up more for Christ and his Scriptures"* is 22.

Most United Methodists would seem to agree with the following description of a minister's job from a Texas layman in his 60s: *"To preach a good sermon each Sunday. To visit the sick and help the poor and needy. To give spiritual help and understanding. To support and help the young people. To support agencies good for the community."*

THE MINISTER AS A HUMAN

Ministers would be heartened to hear how often parishioners expressed concern for them:

"He should maintain his health so he can continue his work."

"I would like to compliment him. He shouldn't worry—he can't please everyone. Christ couldn't and didn't."

"Aside from his customary duties, I would like for the minister to be himself. And I would like for ours to be the type of congregation that would let him be himself."

"Members could help the minister do a better job by letting him lay down the basic ground rules and follow his suggestions. We need more Indians and fewer chiefs."

"We should all pitch in on the committees and the boards—which I haven't done—and help the pastor so he knows he's not out there by himself. Maybe we don't agree with everything he says, but we can speak out. Maybe he won't change his mind, but he can look at it with a different view."

A number of others also commented that, although they do not see eye to eye with their pastor, they respect his work and are willing to try to work with him:

"My minister is very liberal—hard for me to understand at times. But I've told him and talked to him, given him my feelings, too. He could listen to us more."

"Every pastor is different. Their life-styles are different. Probably the important thing is you've got to realize what your pastor is good at. When you realize he is fundamentally a good man and cares a lot for the church and its people, then I think you've got to help to do what he feels has to be done. And if he has a weak point or two, maybe you've got to compensate for that a little bit."

"His job is 24 hours a day and never ends. Everything he does has significance for others. I can't buy our present minister's life-style, the places he frequents, and a lot of his attitudes on how you are supposed to live. But I feel the church is becoming more liberal, that's all."

"A couple of years ago the church

changed the law about ministers drinking, leaving it to their judgment. At that time we had a discussion in which the local ministers said they would not drink. But the next minister—well, he likes to drink a little. As you liberalize these things, then you have people coming along who say, 'Well, since there is not a clear-cut law, then I can justify in my own mind that I can do almost anything.' I think we should have some clear-cut guidelines, commandments, rules—whatever you want to call them. We need them to live by."

A remarkable personal warmth and closeness shone through in several responses. A space engineer in Florida said, "Jimmy and I are very close personal friends. We play golf together."

A 61-year-old woman in a Louisville, Ky., congregation of 500, inserted this into her remarks:

"I would like to add that our minister is just perfect. He's concerned in individual problems and needs. He's always available and goes beyond the line of duty to prove his interest and love for each of his 'church family.' He gives just the kind of help needed in each problem—and makes no distinction for financial, social, or mental status. He's a true disciple of Christ, and his wife's just as dedicated."

GENERAL JOB DESCRIPTIONS

Contrary to what many seminary graduates would like to believe, most people still want the minister to be a jack-of-all-trades:

"He is like the guide on a tour—he should keep us informed as to what is going on and why, answer our questions, and keep us moving forward."

"I expect challenges and a smooth-running organization from the pastor, even if this may not be his job."

"I expect the pastor to unite members to get the church's job done."

"He should convey the Word of God,



mostly to the young people. The oldsters are pretty well set." (The 31-year-old wife of a truck driver made that surprising comment.)

"The minister is to show the people what they should do. He should be the leader but not do it all. I'd like our pastor to stand up and tell the things that need to be done—not be wishy-washy." (That, too, came from a housewife, age 27, in Nashville, Tenn.)



MISS KATHY NULTON

Madison, Wis.

"More and more I hear that United Methodists no longer preach the gospel, that they ignore Christ, that they don't emphasize the Bible. It appears we're more concerned with society. I can't believe we aren't concerned with teaching our kids that Christ is the way to God. It seems to me we get these impressions from a few individuals who happen to be vocal."

"He should give more suggestions and help, especially in regard to the work areas of the council on ministries."

From a Southern professor in the natural sciences came this analysis:

"His duties are to develop sermons that are relevant, important, easy to listen to; to develop ancillary services (for example, Christmas Eve, family get-togethers); and to minister to individuals. If he does these three things, I don't think he would have time to do anything else in the church."

An elderly Oklahoma woman said a minister's responsibilities are "to visit them, marry them, and bury them." Asked what advice she would give her minister about how he is doing his job, she replied, "I wouldn't dare!"

Many persons affirmed that the minister has a responsibility to his community, but others emphasized that the congregation should be his number one concern:

"I expect him to be a leader who is qualified to teach the Bible, can organize church committees, counsel people on their problems, and enter into community activities."

"The pastor should give a little more attention to an understanding of the kind of people who make up the community he serves." This came from a voluntarily retired minister now attending a small congregation in a Michigan community of 250.

At least two persons specifically mentioned the pastor's role in local civic or service groups.

"He should cooperate with the ministerial alliance, be friendly and helpful," said a retired Midwestern farmer. "I think membership in service clubs, and so on, should be strictly personal and only on that basis."

A 27-year-old New York educator asserted the minister should not belong to local civic groups "merely to 'show the flag.'" Rather, he said, "The minister should reflect the expertise of a theological and philosophical scholar, counsel individuals, and not do those things which laymen can do just as well."

Specifically on the point of the congregation, two persons had these varying views:

"The spiritual development of his people should be his first concern. He should train them to tithe and support the missions and educational responsibilities of the church, and so on, and so on."

"The congregation's spiritual and physical needs should be put before outside activities—then he can involve the church in solving community problems."

About as sweeping an expectation as any expressed for the minister was this one: "He should be capable of talking about a lot of things people are interested in other than the church. Every minister has his strong points and bad points, just as laymen do."

SOME SPECIFIC OBSERVATIONS

Many people expressed gratitude for what their pastor had done for them personally:

"He has helped me more than anyone I know with personal problems. It's a good feeling to know that there is someone close by on whom you can call when you really need help—or someone to just listen to you." This from a 25-year-old housewife.

Or this from an active young layman:

"One of our former ministers helped change my life completely. When we first joined this church more than ten years ago, I was just another member, and sort of quiet and withdrawn. The minister got me on the official board and later I got on the conference Board of the Laity. I am a lay speaker and enjoy speaking publicly. I'm not scared a bit. My personality seems completely changed. I can debate and disagree with another person without being turned off. I try to listen and to hear the other person's point of view."

The subject of pastoral visiting came up often. People usually seemed to feel that what their pastor was doing was satisfactory.

"Our minister is quite busy. But he was Johnny-on-the-spot and very helpful when we lost our father-in-law last year."

"This minister does visit the people, but at odd times—like after 8:30 at night."

"The pastor calls on us, and he is planning to have parishioners visit in his home. I think that is very nice. People will get to know him more than just from the pulpit."

"If some members don't attend church

regularly, it's the minister's obligation to go out and find out why. Our minister is a little lax in this area—he lets the laymen do it all."

From a woman in an 1,850-member church came this somewhat different experience:

"Our senior minister doesn't visit, but there's no need. I know people criticize because the only time anyone visits them is when someone is desperately ill or for a financial campaign, but it's almost impossible in a large church for a minister to make the rounds to everyone. This is probably the kind of thing lay people should be doing. The only time laymen did any visiting was last fall when we were trying to give good reasons to people for giving to the church. We thought it was a kind of evangelism effort, too."

No comment better described the travails of the pastor—or his parishioners—on the small rural appointment than this:

"I dislike having to divide our pastor with other churches—on a three-church charge. He doesn't have enough time to serve these churches as they should be served, particularly the shut-ins and the older persons who need visitations. His duties are tripled. He lives six miles from this church. If there is a death in



WILLIAM SUTTON

Altadena, Calif.

"The local church should be trying to institute programs in the community to help bring a dignified level to those around us."



our community, someone must call the preacher. He isn't down at the post office or at the store to find out about such things. There are several elderly persons here who have never had a visitation. His work is so spread out he hasn't had the time."

There was this further view of the trials of the part-time minister:

"The minister should visit and know his people. But ours is a college student and does youth work, so really has no time for visiting."

There were comments, of course, about church services, where people most often see their minister in action:

"The minister before this one ran the services overtime. I like for them to let out on time, right when they are supposed to be out."

"Our minister does a marvelous job at funerals. He preaches good sermonettes. But he and the young people are at loggerheads. He feels the youth hurt him greatly, and our youth group is not very strong now."



"He should have lessons in speaking. He is a somewhat ineffective speaker."

"He seems to be interested in another profession so much that he isn't available every time he is needed."

"Shorter sermons."

The Church Is . . . *Committed Individuals*

No portion of *Together's* cross-church conversations with members delved more deeply inward than did our question, usually phrased, "What does the term 'commitment to Christ' mean to you?"

We had presumed that many persons feel deeply about their commitments and that they might talk freely about them. Also we knew from the results of a church-wide study similar to ours, conducted by the denomination's Program Council, that United Methodists place high priority on what they call commitment.

The closest thing to a standard or universal definition for commitment to Christ by United Methodists is "put Christ first in all we do." This was articulated for us by, among many others, Mrs. Reba Miller, 71, of Murray, Ky.

A similar sentiment, likewise expressed in virtually the same way by more than one United Methodist, was: "It means giving my all to Christ—my time, my love, my money, and all that I have." Those were the words of Mrs. Beulah H. Reed, 72, of Livingston, Ala.

One of the more extended definitions of commitment came from Bruce A. Ball, 22, a student at Long Beach City College in California. He said commitment to Christ means *"the supernatural response of giving control of one's life to Christ which takes place when Christ is received as Lord and Savior. There are other further commitments or particular areas as they arise during Christian growth."*

Similar sentiments were expressed by Mr. and Mrs. Van L. Ogden, both 66, of Kingfisher, Okla. To them commitment means *"complete acceptance of his [Christ's] teachings, a firm belief in his divinity, and a determination to follow to the best of my ability."*

An emphasis outside oneself came from Miss Loretta J. Morse, 63, of Akron, Pa., who defined commitment to mean *"in as far as time and health permit, serving the needs of others."*

"Means just what it says," responded Mrs. Earl C. Simpson, homemaker of Louisville, Ky. —*"full-time service and concern to all departments of the church."*

Ernest Golding, a foreman for Georgia Power

and Light Company, told us that commitment *"is necessary to do any task. Specifically, commitment to God in his Son is the beginning of the whole thing."*

Apolonia Gittings, 55, a former teacher in Vieques, Puerto Rico, told us that commitment to Christ means *"doing something worthwhile for the church and the kingdom of God."*

At least two persons alluded to the impossibility of total commitment.

Ted Crabtree, 50, an accountant and office manager in Little Rock, Ark., said commitment to Christ *"means life, real life. It means finding myself. It is applicable to all of life. This is what I'm striving toward."*

Another Southerner, 46-year-old George E. Dainty of Doraville, Ga., told us that commitment to Christ *"is a powerful phrase with more of a challenge than I am able to respond to. I recognize it means total commitment, but due to conflicting interests, responsibilities to family, job and self, I feel totally inadequate in my response. As yet I have not been able to push myself into taking that large step toward this total commitment. I doubt if I ever will."*

Commitment can also mean an everyday code to some United Methodists. Harvey J. Williams, 63, of Fort Worth, Texas, told us that to him it means *"service to your fellowman, studying your Bible daily, and trying as best you can to follow what it teaches."*

No one put it more bluntly than Wave White, 75, of Jefferson, Wis. *"Cut out slang,"* he said. Then he added, *"I have no use for liquor—breaks up too many families."*

Referring to his own local church, August B. Twigg, 20, an English-education major at the University of Pennsylvania, said, *"There is a lack of really all-the-way-committed Christians, stubbornness of some members, self-satisfaction with a little progress, lack of concern for evangelization of the community, pettiness of members, and so forth."*

Another student, Miss Pamela Schmutz, an undergraduate of Pennsylvania State University, praised and yet criticized her local church:

"My church's strengths are the love that is shown for each other and for all who visit the church. A strong commitment to Christ is combined with awareness of the need for social action. All members are involved. It is weak, as an organization and as individuals, in the



MRS. VERNAL C. MILES

New Cumberland, Pa.

"Commitment to Christ means I've made a deal with him to help him all I can. He can't be everywhere at once so I am helping."

spreading of the Christian faith to others."

Miss Karen Wilson, 22, a high-school home-economics teacher in Coraopolis, Pa., did not use the term "commitment to Christ," but her response seemed to reveal the natural extension of what many others defined as their own commitment:

"The church is people—whether local or national. If these people are really Christians with a capital C, then they should proclaim the good news to all people—whites, blacks, poor, and rich. If a member in the church is prejudiced, it is the members' responsibility to

straighten this person out, whether he contributes a lot of money or not. The purpose of the people of the church is to abide in God, love one another, and witness to the world."

Likewise personal yet other-directed was this remark from Don Arnold, a staff member of an alcoholic-treatment center in Norton, Kans.: "Christian commitment means carrying out my responsibilities as father [of three], husband, employee, member of the community, member of the church in a manner that exemplifies values that could be summed up best in the application of the Golden Rule."





The Church Is . . . *In the World*

How far the influence of the church spreads, either in the local community or in the larger world, is understood in a wide variety of ways. Any individual's understanding may not always reflect the actual outreach.

C COMMUNITY OUTREACH

Comments we got in answer to the question, "What special work in your community does your church sponsor or participate in?" ranged from silence to, "Sorry, I can't answer this," to a keen awareness of action programs both in the community and in the world parish.

Among those who realize the importance of the extension of the church beyond its own four walls is George Eastman of Hialeah, Fla. He commented:

"The main mission of the church is outside its doors, but many people don't see this. They only want to come on Sunday. The basic reason for the church's existence is to change a man's heart so he will love his neighbor and change his mind about some of the issues we face. We need a congregation of people with a common faith, but we must live our religion every day. Until the church can get people to see this, it will not have fulfilled its purpose."

Another view of mission beyond the congregation was expressed by Miss Barbara Hudson, a graduate student at Indiana University. She said, "Outreach should be secondary to helping Christians grow and mature. It should follow directly behind evangelism, but it should not come first."

General descriptions of outreach ranged from "aiding individual families in time of need" to "supporting a Cuban refugee family." Specific descriptions were equally varied.

Miss Marian Eberhardt, who is not a member

but has been affiliated with the United Methodist Church in Burlington, Wis., for 20 years, has a sharp recall of her church's outreach:

"My circle meets once a month. At Christmastime last year we gave money to the Red Bird Mission in Kentucky, and the year before that we helped a destitute family. We also helped a church worker in Viet Nam. We've bought gifts for the women's prison and collected coupons and other things for a home for the mentally retarded. And we have given to a blood bank."

Another lay person well aware of his church's action in the community beyond the congregation is George E. Dainty of Doraville, Ga. He said, *"Ours [Trinity Church in Atlanta] is a service church, and as such it operates a parish house in the low-rent area nearby, sponsors a coffeehouse for teen-agers, participates in clothing and food distribution, operates counseling services, and participates in a teaching program for illiterates, visitation programs, activities with the elderly, and rehabilitation for alcoholics. Our church also supports a recreation and learning center and many other activities designed to meet the needs of the community."*

Similarly informed about his church's activities is Robert F. Dyer, anatomy professor in the Louisiana State University Medical Center in New Orleans, who explained:

"Our commission on missions has purchased Christmas packages for prison inmates. We've also become interested in helping with rehabilitation of prisoners. Members of the Women's Society have become active in helping migrant workers. They've made up packages of necessities like toothbrushes and toothpaste. They have also supplied small Christmas gifts to some of the indigents in Charity Hospital."

Somewhat more general kinds of outreach were mentioned by Mr. and Mrs. Harold Peelle of Cleveland Heights, Ohio. He said, *"Our church is one of the community centers. Many groups meet here even though they may not be church sponsored. It's a center for the neighborhood [middle class, suburban], although a small portion of the immediate neighborhood are church members."* Mrs. Peelle added, *"Scout groups and youth groups use our church. For two years a Jewish group held religious services in our church while*

building a new temple. This is the kind of thing I think is important."

From the Atlanta suburb of Decatur came this from Ernest Golding: *"The church is waking up, and there are signs of hope everywhere. Yet, too many churches keep their heads in the sand and think the problems they are facing will go away."* What kinds of problems? we asked. *"Race and the poor,"* he replied. *"We have got to deal with these problems."*

Race, at least by indirection, also was in the response of Mrs. Mary Good of Detroit, Mich. *"I see the church as an important factor in the world today,"* said Mrs. Good. *"However, I see the church as being redefined. The church as we know it today is not very applicable to man. It should be inclusive in all life and not just in man's spiritual life. This way it would take in people now excluded from the church*



DR. ROBERT F. DYER

Kenner, La.

"We are trying to formulate a Saturday program for people in the neighborhood. We have a beautiful church, and a lot of people don't like to see it used for this purpose for fear it might get damaged. By the same token it is a shame to have such good facilities and not make better use of them."

—White Panthers, Black Panthers, and other groups that the church at this point does not embrace.”

An outreach perhaps easier for many churches to embrace is suggested by Bill Norem, chairman of trustees at the United Methodist Church in Burlington, Wis. He said, “I have an idea that is really wild. I think this church could sponsor some form of a rest home. It would be self-sustaining, but we would have to get it off the ground. I really think this is something the people could get together on. The [church] mortgage is soon to be paid off. What do we do from there? We don’t need more church.” William Campbell, also of the Burlington congregation, added, “Our church is petitioning the city council to let low-income housing for the elderly go through. There is an opposing faction in town.”

William Sutton of Altadena, Calif., a member of the United Methodist Commission on Religion and Race, offered what could be taken as a summary of purpose for local-church outreach: “To help encourage and enlighten the community to the benefits of Christianity, education, and unity among peoples.”

DENOMINATIONAL STRUCTURE

Knowledge among lay people about denominational boards and agencies beyond the local church is skimpy. Some members are aware that the national agencies “give us guidelines and directions.” One member knew that the national agencies “suggest programs and provide integrated, professionally developed materials” for the use of local churches, but many could not name a single national board.

What local church people know or hear about denominational agencies does not always please them.

Mrs. Good of Detroit called the general church “a tremendous waste of time and energy and the utilization of very powerful men and women. They spend long hours in meet-

ings and dialogue. A lot of money is also spent. People come to these meetings, but when they go back home nothing results.”

Mrs. Ike Kennedy, a housewife of Ruidoso, N.Mex., has mixed feelings: “Some programs and actions I believe in totally, others not so much. For instance, I do not know if absorbing the Women’s Division into the Board of Missions was such a forward step. Our membership has declined steadily; whether from this change, I’m not sure.”

Some members merely have an uncertain feeling about what happens beyond their own congregation. Allan C. Furber, an office manager in New Orleans and chairman of his church’s work area on membership and evangelism, said, “There is some element working within the church to divide it. I don’t know whether it is communistic or what it is, but I think this is having a bearing on people and their contributions to general funds. But I think the church within the town, locally, will survive.”

More critical was Mrs. Candace Davis, a student from Sidney, Ohio. She said:

“The entire huge structure of the whole United Methodist Church is a cumbersome thing to work under [her husband is a student pastor]. I’m not sure who was the cause and who the effect, but the people are stagnant and so is the structure. The denomination has monetary power and outreach power, but I do not think it has ‘in-reach’ power. It allows a great deal of freedom for a whole spectrum of thought, but somehow the message that Jesus Christ is Lord is lost among the barrage of structure, technicalities, and superficialities.”

Picking up on Mrs. Davis’s reference to a “whole spectrum of thought” was William Campbell, whose sister is a missionary in Guatemala for the Primitive Methodist Church. He said, “The United Methodist Church seems to be a kind of catchall for people who want to be members of the church whether they pay any money or not. They have no zeal to get anything done or to do anything. I don’t want the church to turn its back on people, but we are not getting out of many people what they are capable of being and what they should be doing for the church.”

Said the Rev. George Y. Nishikawa of Los Angeles, Calif.: “There is strength in belonging





to a large body like ours, yet its size may be its very weakness."

A quite different assessment of weakness was this from Brent Smith, 20, a student at Indiana Central College in Indianapolis:

"United Methodism's greatest weakness is the establishment and the ideology of Nashville. It controls seminaries, gives Methodists a Sunday-morning sociology lecture, and publishes its own brand of literature for Sunday school which rivals the Pharisees of Jesus' day in evading issues, ignoring God's Holy Spirit, and alienating middle-class suburbia without telling it like it is."

"The vast hierarchy of United Methodism frustrates those interested in change. But I believe in The United Methodist Church, in its heritage, its potential, and its outreach area; and I plan to stay in it unless God leads me out. I trust that we are on the brink of spiritual renewal and would watch out for what Jesus will do through United Methodists."

A similarly strong complaint was that of the Rev. Kenneth J. Kubichek, serving a pastorate in the Akron, Ohio, area. "My general impression," he said, "is that The United Methodist Church is without much spiritual power in its hierarchy. It is far too much absorbed in social

action to be concerned about the needs of people's spirits. If we lose our biblical and spiritual base, all our social action will be sound and fury signifying nothing in the sight of God."

The most frank admission of personal responsibility for ignorance of the general church likewise came from Akron, Ohio. Scott Blackburn, who accepted his church's social-concerns work area chairmanship because no one else would, declared, "It's not the boards' fault that people don't find out what's going on. I'm guilty. The literature and notes and minutes are made available if I want to take the time to study them."

Harold Peelle was very positive about his experience with the larger church: "I was local commission on Christian social concerns chairman in its last year of mandated existence and attended training sessions and came to appreciate the national staff in that connection. I feel privileged to have known more about national staff activities, more than the average person has known. We have benefitted from this aspect of the connectional nature of the church and hope it continues."

Experience apparently is a good teacher. Mrs. Mae Lovesy Porter of Pottsville, Ark., commented: "I think United Methodism has the finest setup for governing of any denomination. I think it is wonderful that our bishops and district superintendents are able to work out our problems without a lot of bickering. Both my late husband and I have been members of the North Arkansas Conference. I have served on a great many committees and boards."

The Rev. Joel N. Martinez of El Paso, Texas, told what clergymen can do to encourage better understanding of the larger church:

"Every parishioner ought to feel that he is related to United Methodism everywhere in mission. Whenever I take a trip beyond the local church, especially to a consultation outside the boundaries of my annual conference, I make the point to ask for prayers for the whole church. In this way I think I acquaint the people with the significance of our participation in the larger church. The very fact that I am their pastor and that they are releasing me to go somewhere else for a special mission turns the thing around and makes them feel they are making a contribution to United Methodism's total ministry by my participation."

B EYOND UNITED METHODISM

Together asked United Methodists not only about the denomination beyond their local church but also about the church beyond denominational boundaries.

Specifically we asked members what they thought of Protestants uniting, as proposed by the Consultation on Church Union in conversations that have been going on for ten years among nine mainline bodies.

Many seemed unaware of these church-union overtures. But sampling of opinions among those who showed some awareness included:

"I think all churches should work together."

"Not yet unless necessary."

"We should consolidate present church



GEORGE E. DAINTY

Doraville, Ga.

"If I could write a new social creed for The United Methodist Church, I would stress the responsibilities that Christians have for their fellowman regardless of race, color, or economic conditions. This is very basic, and until people are able to accept this premise, the basic idea of Christianity is a joke."



MISS BILLIE NOWABBI

Oklahoma City, Okla.

"Many local churches are not caught up in what is going on at the national level of the church. When these programs are forced upon them, it causes frustrations."

union before we proceed to involving more churches."

"Could be a good thing."

"If they could work together for a better world, it would be good."

"I doubt if it will work."

"I am not convinced."

"I am totally in favor of such efforts."

"I'm not against exploring the idea. It has always bothered me that there are so many denominations."

"I am not against unity in the Lord. I think this should be. But I am more concerned with reaching the lost than organizing the saved."

The most extended reaction to the Consultation's *A Plan of Union* came from Ronald Bretsch, doctoral student in Mechanicville, N.Y., who said:

"Actual merger into one Protestant church would be without value to me. Indeed, there are some benefits of maintaining the various ways of doing the same thing: being Christian. Perhaps, being historically oriented, I can appreciate the centuries of growth which have resulted in the denominations. Although it might be quite possible over a period of decades to fuse one 'church,' I question the expenditure of the energies necessary to do so."

"I have not been convinced that one uni-

fied and united Protestant church would be more able to deal with the problems of the ghetto, of Appalachia, of Indian reservations, of Viet Nam, and so forth, than would the present denominations directed on a path toward missions and social concerns. At times those who talk of unification appear to me to be concerned with the ethereality of ivory towers instead of the gut, daily, on-the-street Christianity."

Said Mrs. Sandra Kaster, a young homemaker of DuBois, Nebr.:

"I believe that there is too much emphasis placed on being one specific denomination or another. The greatest task faced in uniting all Protestant faiths is that of informing each denomination of the others' basic beliefs and principles, thereby opening the way for all Protestants to see what they have in common in areas of doctrine and then to build on these. How much better it would be just to say, 'I am a Christian first, and a member of The United Methodist Church second.'"

In a concise statement, Mrs. Vernal C. Miles summed up the comprehensiveness of the church in outreach both locally and throughout the world. The junior-high-school teacher and mother of three daughters of New Cumberland, Pa., said, "The church is the congregation of people working together for good. It is made up of individuals under one leader—Christ. Its influence spreads and spreads, as far as its members roam."

The Church Is . . . Ordinary and Glorious

Looking at the responses—snatches of conversation, really—that come from the people of The United Methodist Church can be heartening or it can be discouraging.

Since there is much in the actual words that is not particularly enthusiastic and even some complaints, how can there be any heartening?

People inside an office, a factory, a school, or a church have goals and expectations of success and relevance for themselves and for their institutions. But the better they know the

people and the interlocking personal dynamics of their office or church the more they see how far off the goals are. So they assume that the enterprise is in a pretty bad way. They are self-centered and unaware of the real needs and the real opportunities. And no one tells them a different message.

But the church has as its guide the biblical concerns of repeated repentance, the constant need for trust in the leadership of the Holy Spirit, and an overwhelming awe of the majesty and power of God. Measuring against this external guide that has lasted for 2,000 years and is therefore outside our immediate worries and short-term expectations, we can see much that is heartening.

I. A vast number of United Methodists go to church nearly every Sunday—at least 3 to 3.5 million out of a U.S. membership of 10.7 million. Over and over, when we asked, "*In what ways do you participate in your local church?*" we were told "*sing in choir, "attend church school," "teach sixth grade," "worship," "attend services."*"

A very wise pastor, now retired, once said that he would be happy if during his entire ministry he influenced four or five persons in opening their lives wide to Christ's good news. Rather than assuming too easily that everybody in a congregation is going to be completely changed, perhaps we ought to rejoice that in every congregation there are a few people who have been turned inside out by Christ.

II. People inside the church are not overly critical of it. When we asked, "What would you like to change about your local church?" many people remained silent. Others who tried to answer seemed to struggle to find things they like least or things they would like to change. Younger persons, understandably, had less difficulty suggesting change, but not all articulated extensive complaints.

III. United Methodists are a mobile lot, both in residence and in religious affiliations. We talked with members who had come into the church only the week before. We also talked with some holding 40 or more years membership in one local church.

Among United Methodists we listened to are

former Presbyterians, Baptists, Lutherans, Roman Catholics, and Unitarians. Yet there are very few occasions when United Methodists attend or participate in services in a church of another denomination. A community-wide performance of Handel's *Messiah* or a union Thanksgiving service is as likely as anything to bring a United Methodist out of his congregation into another.

IV. The church at the pew level tends to be out of touch with national and world levels of mission, education, and disaster relief. This seems to reaffirm that not all people are administratively inclined. Many may not have the kind of education that encourages them to read or otherwise inform themselves of much beyond the local scene.

It is right to try to amend the situation; it is wrong to blame the church's leaders or the people themselves if most are out of touch. Jesus did not make a big thing of what was happening in Rome, Babylon, or Athens, though of course he knew it was important. His preaching and his teaching concerned a mother hen and its chicks, a prostitute at the village well, a leper on the roads of Palestine, a herd of pigs running into the sea, grain growing on rocky soil, a man giving his children bread—fairly local concerns.

Thus it is neither surprising nor alarming that very few members can name or describe the general boards and agencies of The United Methodist Church. It is interesting to report the assertion by one young United Methodist that the denomination's greatest weakness is the "*establishment and ideology of Nashville*" while still another United Methodist, a Nashville resident, was unable to name a single general agency in his hometown.

There was rare mention, too, of annual conference agencies such as homes for the aging, hospitals, camps, centers. Several members recalled the last time a district superintendent had been in their church, usually for the annual charge conference; others could not cite the term "annual conference," and several could not name their bishop.

The *Discipline* is a remote book to most

United Methodists, but there is a sentiment frequently expressed of a need for greater local involvement in denominational programs so that the local church can better help plan future national programs.

V. The church is alive in people's consciousness. Local United Methodists are constantly challenged with a wider perspective than they hear elsewhere. Softly or loudly they are reminded that God loves all his children. What other civic organization has the courage to make a statement as universal, as personal, as soul-searching?

Very personal things come to mind when the church is mentioned to a United Methodist: things like helping with the installation of a new organ, dissatisfaction with receiving Communion in the pews instead of at the chancel rail, food for thought or "getting my batteries recharged" by a sermon, the beauty of choir music, the release of congregational singing, "paying my dues," and good sermons.

There is also a great reluctance to offer the pastor any advice. He is perceived as a busy, educated, good man with, as some put it, "more than he can say grace over." There is, too, real concern for the pastor's health.



MRS. KENNETH KASTER
DuBois, Nebr.

"I am a Christian first and a member of The United Methodist Church second. I am proud to be a Christian and pleased to be a Methodist. Too many Christians are becoming denominational snobs."

VI. Many members think of the church as either clique controlled or stagnant—or both. They acknowledge that it is up to them to change this real or imagined situation, and they vow that they stand ready to do whatever they are asked or able to do. Some say they dive in without waiting to be asked.

VII. There is uncertain knowledge about what the local church's specific outreach is, but there is no denying that outreach is an obligation upon the church. Some members would preface outreach with evangelization, but they would define outreach as a natural follow-up to evangelization.

A schoolteacher said it well: "Outreach is forgetting self, going beyond self, and thinking of others. Sometimes that's pretty hard because the ones you should help are sometimes ones you don't like to associate with. The interior of such people is often very wonderful if you can get past the exterior."

United Methodists seem to sense, too, that in many communities—small towns, especially—they have to do the work of outreach or it will not be done.

VIII. Summing it up, the news from across The United Methodist Church is probably quite good news. The note of dissatisfaction in many lay and clergy voices means that they expect more of themselves and their local churches. They know they can do better, and they feel some responsibility for making it happen. Is this not a working definition of maturity as Christians?

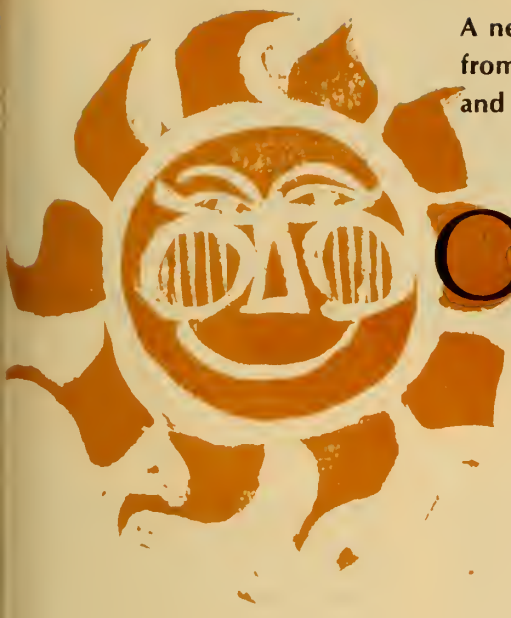
Did we really ever think the Kingdom would come in our life-spans? Or again, are we measuring the church by lesser, more time-bound organizations?

No, the task of the Christian is much more to be the sower of good seed than the reaper of fine harvests, to comfort the sick who will not get well, to forgive the hateful who will never show gratitude, to point out the love of Christ to those completely satisfied with their own love.

The church as it leads the individual Christian in these tasks is many things. It is the local congregation, the minister, committed individuals, in the world, ordinary and glorious.

Above all, the church is!

□



A new and exciting assignment awaited him after his retirement from 40 years in the ministry. It called for 12,000 miles of travel, and interviews with scores of United Methodists in 33 states.

Odyssey Across the Church

By JOYCE WESLEY FARR
As told to HERMAN B. TEETER

DRIVING NORTH from San Francisco on the first leg of our long journey, the six of us had been overwhelmed time and again by the awesome beauty of a rugged coast lined by magnificent beaches. We had traveled along a winding California highway overarched by stately redwoods, and we had seen bright colored foliage announcing autumn in Oregon and Idaho.

In Montana, we had to agree that few regions in the United States are more dramatically, unremittingly scenic than the Northwest with its towering mountain ranges. It is truly the Big Sky Country!

Despite this lavish display of natural splendor, something else remained uppermost in my mind. In sheer scope, my assignment was probably unique in the history of The United Methodist Church. It came unexpectedly a few months after my retirement following 40 years as a minister and district superintendent.

My 70-day assignment turned out to be perhaps the most active period in my life.

"We want you to undertake a nationwide survey of the church," said

Dr. Howard Greenwalt, associate general secretary of the Division of Interpretation of United Methodism's Program Council, in a telephone call from Evanston, Ill. In essence, he said, the study was proposed as a guide to decisions related to methods and strategy for promotion of World Service—our denomination's basic benevolence fund.

As project director, I was to explore attitudes toward World Service across a wide segment of the church, driving more than 12,000 miles in a great circular swing around the country to conduct 125 interviews in 33 states, 80 cities and towns.

So that was why the six of us piled into the loaded station wagon and pulled out of San Francisco on a sunny afternoon last fall.

Only my own expenses were being paid by the Program Council. The others were along, more or less, for the ride. In addition to my wife Esther and two of our five daughters, the group included two German youth recently released from prison in East Germany.

Christian Manegold is my son-in-law. His friend, Hartmuth Hanke, was best man at the wedding of Christian and our daughter Margie only eight days earlier. Christian and Hartmuth had met in prison [for details, see *Jottings*, page 68].

Thus, our odyssey across the church became an extended honeymoon for Christian and Margie, and for my

family a chance to show off our wonderful country to our two European visitors.

The route we followed was determined by the requirements of the study project; we wanted the widest possible mix of large and small churches in diversified geographic areas. We wanted, also, to include all the ethnic groups in The United Methodist Church.

One of the special pleasures of the trip was looking at the scenic wonders of America through the eyes of the two young Germans. With fascination they trained binoculars on an eagle soaring over towering cliffs beyond a blue lake in the Rockies. They literally rubbed elbows with genuine cowboys. "Just like in the movies!" declared Christian, imitating the walk and stance of these outdoorsmen.

Hartmuth, who had no money to pay for lodging, spent his nights in the back of the station wagon. He turned out to be not the most easily impressed of tourists. The giant redwoods did leave him speechless. But "not larger than ours," he might insist if a ski resort claimed to be "the world's largest." Or, "We have those in Germany," he said, when we passed a herd of buffalo.

Our new son-in-law, Christian, saw things through fun-loving blue eyes. Easygoing, not to be rushed into anything, he seldom gave full vent to his feelings.

In South Dakota's Black Hills the



massive faces of our great national leaders stared down at us from the solid granite of Mount Rushmore. They seemed to be waiting for us to ask an important question—and we felt they would answer if we could frame one of sufficient magnitude.

The most important questions I had to ask on this trip, however, were intended for United Methodists. At phone booth after phone booth I would call to introduce myself, explaining, "I am on a special assignment from the Division of Interpretation." I was a little nervous, at first, about what kind of reception to expect. But time and again I was reminded of a favorite hymn, *Blest Be the Tie That Binds*, as I was cordially welcomed and given directions to find a church office, parsonage, or lay member's home where I would ask my questions:

"Do the people in your church receive much information about World Service?" "Would they give more if they knew more about it?" "When you hear the words 'World Service' what comes into your mind?"

"Who develops the budget for your church?" I would ask. "Do you think you as a pastor understand the full meaning of World Service?"

These and dozens of other questions I asked at each stop along the way as our jam-packed station wagon cut out across the golden plains of South Dakota, across lake-dotted Minnesota and Wisconsin to busy Chicago and on to the Atlantic coast.

Hartmuth and Christian seemed to delight in simple things. In a small New Hampshire lakeside village, while I was interviewing a Women's Society president, they went mushroom hunting. They came back with

two quarts. That night our hostess nervously read to them the dangers of eating many types of mushrooms, but nothing could deter the brash young Germans from devouring their selections.

The next night they joined with just as much enthusiasm in a New England feast of lobsters, clams, and thick slices of rare steak. That feast took place at the home of the Frank Fosters in Barnardston, Mass.

We read about the Fosters several years ago in *TOGETHER* as a *People Called Methodists* family, and our daughter Janice and her husband had gotten acquainted with them while attending seminary in Boston. So we knew about their active community and church life, and about their home which Mrs. Foster called "Fosterville—a small hotel where we find 6 to 12 for most meals, and up to 40 on special occasions."

But we were hardly prepared for this amazing couple. Their welcome to us is a classic. I had written to tell them we would be stopping by for a visit, then I telephoned as we neared Barnardston.

"Can you be here in time for dinner?" Mrs. Foster asked.

"Yes, but there are six of us."

"No problem. Come on."

After dinner, the Fosters wouldn't hear about our staying in a motel. I made calls in the area the next day, and we stayed another night.

Just as we were leaving the next morning, the postman arrived with our letter telling the Fosters we were planning to be in that area! Only then did we realize that our arrival three days earlier had been totally unexpected.

In Newark, N.J., we planned to

pick up some important mail addressed in care of the Rev. T. Booth, pastor of Newark's St. John United Methodist Church. But when we arrived, he was out of town.

"What are we to do?" I asked a caretaker who answered the phone.

"Call Mrs. Rose Rollins," he advised. "She will know how to help you get your mail."

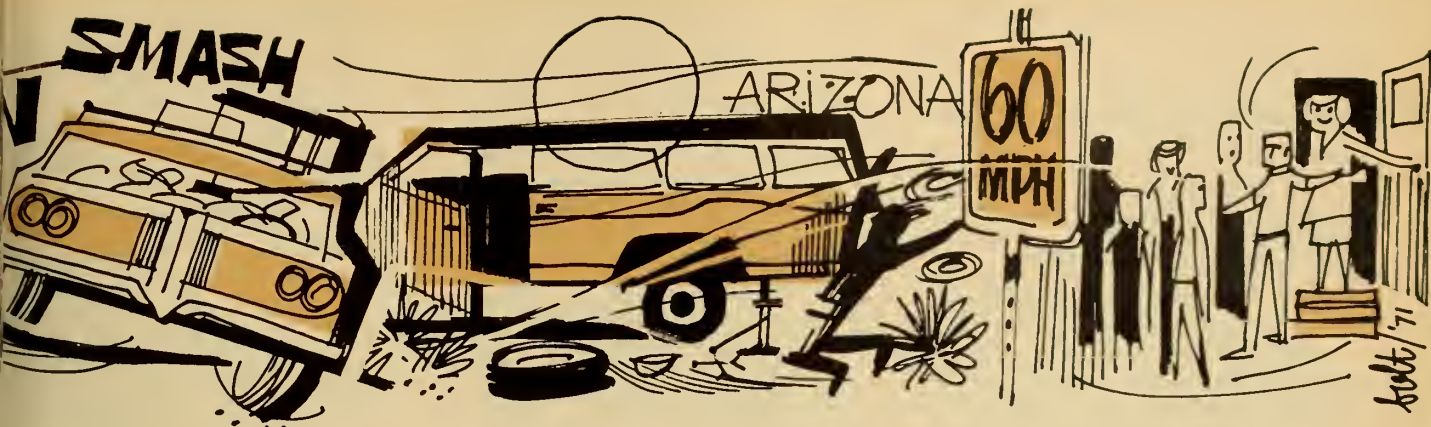
Mrs. Rollins turned out to be a bright-eyed, great-spirited, little black laywoman who, beyond the call of duty, rearranged her day to obtain keys to the pastor's home. Not only did we get our mail, we had a most rewarding, unscheduled interview with this splendid churchwoman.

Soon the crowded and busy life turned into broad lawns and arching trees in a land where Southern people talked of World Service in a softer and slower manner. Not only did we find a quiet and more subdued atmosphere, we found that most Southerners retain a more conservative attitude toward innovation. But not R. W. Berry of Columbia, S.C.

Mr. Berry was impatient with the average layman's tendency to reject new ideas and approaches. In fact, he was so anxious to talk that he and I went into a small church cloister where our voices could be transmitted more clearly into the tape recorder.

Since there was only one exit from the closet, and there was a meeting going on in the church at the time, you can imagine the amazement and amusement—of others when the two of us stepped from the closet at the conclusion of the interview.

All along the way we joked, sang, we lapsed into contemplation



ice as the immensity of America
v more and more in our con-
sness. Our youngest daughter,
ne, will long remember our first
tire west of the Pecos, on our
back to California. We changed
tire by the light of a harvest
on while a cold wind kept us busy
eaving items that were blowing
y into the desert.

e were hardly on our way again
re a big Texas mule deer bolted
front of the speeding station
on. The deer's head, equipped
a wide spread of antlers,
mped down on the hood as its
y slammed into the side of the
After impact, the animal bounded
k into the night, leaving behind
dly beaten fender and door. (The
age was covered by our insur-
e since the accident qualified as
act of God.")

ow that a year has passed since
odyssey across the church, I look
k on a veritable flood of memo-
—of exciting landscapes, great
s, small towns, picturesque rural
ntrysides.

remember taking a roller-coaster
on a smooth, straight road full
lips and depressions; we looked
awe on the night-lighted drama
 Hoover Dam; and once a thou-
d sheep on a main road flowed
nd us like an undulating current
gray-white water.

e saw a never-dull succession of
atic and geographic change, an
ost infinite variety of ways of life.
we found a common bond
ng all people in all areas. That
mon bond is "United Methodist."
e found many differences of
ion, of course. And we discov-
L that some of our people have

"lovers' quarrels" with their church.
United Methodists differ on priori-
ties, for example, but very few would
be willing to eliminate even the ones
they place lowest on their list. And
their opinions were delivered without
bitterness.

In Raleigh, N.C., Dr. Howard E.
Hedinger was among the first to em-
phasize an important point that ap-
plies not only to World Service but
to the entire mission of the church.

Too few people know about what
United Methodism has to offer in its
religious and social programs, Dr.
Hedinger said. With more advertising
of what he termed "our excellent
product," through mass-communica-
tion media, involvement of our peo-
ple would be greatly enlarged.

William E. Wheeler, a young and
active layman in San Antonio, Texas,
echoed these words. "We are living
in a spectacular age," he said. "We
are living in an age of moon shots
and space probes . . . In one season,
for example, the viewing habits of
millions were changed by such a
comparatively unimportant thing as
Monday-night football.

"Why can't the church with its
much more crucial programs use the
media to attract attention? Living in
a spectacular age we must use spec-
tacular means to tell the story of
Christ and the church."

A detailed report on my series of
interviews, long since submitted to
the Program Council, can be sum-
marized only briefly here. I found,
among many other things, that we
have a problem of communication
regarding World Service. There is a
call for more dramatic promotion
methods. Loyalty to the church is still
strong, but there is a growing reluc-

tance to take the word of the deci-
sion makers. More members want to
know where their hard-earned dollars
are going; and they would give more
if they felt personally involved.

It was reassuring to learn that the
large majority of those interviewed
are committed to the idea of work-
ing for changes which have as their
goal helping to relieve suffering, mis-
understanding, ignorance, sickness,
discrimination, racial strife, war, and
injustice.

It is significant, I think, that the
largest disaster offering in Methodist
history followed the death and de-
struction wrought by Hurricane
Camille on the Gulf Coast. The im-
pact of that disaster came to us
through television, radio, and news-
papers. When United Methodists
feel the need, the funds will come!

Our greatest need is to devise some
way by which the less dramatic work
of the church can be communicated
in the startling dimensions of a hur-
ricane, flood, or earthquake. Can we
find a way to present the larger, less
well-defined "disaster" of diminish-
ing benevolence support with greater
and more startling impact?

This is only part of the story I
brought back after 12,000 miles of
searching. The church needs to be
more visual, more vocal, more of an
"intruder" into the total mix of
American life. Because too few know
about the good being done by the
church, too many think nothing is
being done. □

Letters

ASBURY ARTICLE BEST OF MANY SUCH FEATURES

The Incredible Francis Asbury [August-September, page 27] has several incidents and features which make it the best of all the numerous Asbury articles I have read. Herman B. Teeter's account is worth several times the yearly subscription price of *Together*. Give us more great Methodist biographies.

A Methodist circuit rider—the first preacher I ever saw or can remember—visited our humble log home and stayed all night around 1901. He gave me an Asbury medal. It is one of my most prized possessions.

J. A. EARL, Retired Minister
Huntington, W.Va.

YES, TOO LITTLE DONE FOR CAUSE OF PEACE

I would like to know the background and experience of Harry C. Kiely and Francis B. Stevens, authors of *Why We Opened Our Doors to Peaceniks* [August-September, page 14]. What training in military logistics do they have that would cause them to say:

"We saw that de-escalation was taking place [in Viet Nam], but not with the dispatch which our country is capable of once a decision is made."

Do we have enough ships in operation to bring more men home? Do we have port facilities in Viet Nam and stateside to handle many more GIs? How about messing and housing at ports of debarkation? What about rail transportation?

Perhaps Mr. Kiely and Mr. Stevens would offer their services

to our government to speed the return of our servicemen. It certainly would be a service to mankind at least equal to the Mayday operation.

What of the Mayday Tribe's commitment to nonviolence? I am sure Mr. Kiely and Mr. Stevens did not slash tires or dump garbage on the street. However, both they and the North Viet Nam government were apparently happy with the Mayday Tribe's efforts to close down our nation's capital.

Yes, my fellow Methodists, you have done too little for the cause of peace.

MAJOR JAMES E. FOOTE (Retired)
Salt Lake City, Utah

WITNESSING ALWAYS BRINGS RISK OF BEING 'BURNED'

I was quite moved by the sensitive account of *Why We Opened Our Doors to Peaceniks* by Harry C. Kiely and Francis B. Stevens. In times when so many persons close off possible situations for witnessing with others who might not think as they do, this is an inspiring account.

I guess I was moved because I have been on both sides. I have had Christian churches shut their doors to me when I was seeking their fellow Christian witness against war. And I have been part of churches that shut their doors to others who were knocking.

Many times it is not at all clear what a church (or an individual) should do when faced with a controversial (i.e., important) issue. There is always risk in witnessing with others whom we may not know—but we never know them unless we do stand with them. Occasionally we may get burned but that is usually when we have not been honest with ourselves or with those we are supposedly trusting.

DONALD C. STONE, JR.
Oakland, Calif.

JAPAN SENDS 'OBSERVERS,' NOT 'DELEGATES,' TO DENVER

In the news report *World Methodist Council: Restructure in the Making* [July, page 17], Dr. Charles Parlin is quoted as saying "the United Church of Christ in Japan, which had withdrawn its membership, has asked for reinstatement and is sending two delegates."

I would appreciate correction of this statement. We have never belonged to the World Methodist

Council, and we are sending two "observers" to the Denver meeting. To this date we have not requested "reinstatement." We appreciate the opportunity of sending our observers, but in the interest of clarity I trust that a correction can be printed.

TORU TAKAKURA, General Secretary
The United Church of Christ in Japan
Tokyo, Japan

For a follow-up report on the World Methodist Council Meeting and related events held in Colorado August, see this month's News section, page 18.—Your Editors

KEY WORD MISSING IN HEALTH MINISTRY: PREVENTION

One important word is lacking in the interview with Dr. Roger L. Burgess on Health and Welfare Ministries [August-September, page 8]. The missing word is prevention. The failure to give reasonable attention to health has made America one of the sickest countries. Among 22 industrial nations, we are in 16th place with respect to adult male mortality. Regarding infant mortality we are in 15th place.

It is not enough to busy ourselves taking care of sick people. There is a Christian responsibility to be good stewards of the body which is the temple of the Holy Spirit.

EARL W. MUTCH
Chardon, Ohio

MAGDALENE A HARLOT? BIBLE DOES NOT AGREE

Your July issue has a story which I cannot understand. This article, *'Superstar' Wins a Convert*, refers to Mary Magdalene as a "groupie" which I take to mean something like "whore." Where in the New Testament can you find her name connected with such an idea? My older New Testament (1804) says no more than my 1967 one. She was first to see the risen Lord, and Mark is the only one who says anything else about her.

W. W. SEIGFORD
Lancaster, Pa.

Reader Seigford is right in questioning the allegation that Mary Magdalene was a harlot. Our Bible commentaries agree that there is no biblical basis for such an assumption. The authors of the modern rock-music opera *Jesus Christ Superstar* have perpetuated a myth of medieval origin.—Your Editors

Send your letters to
TOGETHER

1661 N. Northwest Highway
Park Ridge, Ill. 60068

REPORT ON 1967 MATERIAL INACCURATE IMAGE NOW

As the editors of United Methodist curriculum resources, we feel we should comment on charges against our nursery resources by Marjorie Hyer (quoting someone else) in *Off the Streets*, the Pew [July, page 14]. The charges are, in essence, that curriculum resources for nursery children portray undesirable stereotypes of male and female roles and behavior. "Men and boys," as said, "were generally shown active, brave, useful, shaping their environment, and happy in their world. Women and girls were portrayed as passive, powerless, crying, needing help, watching inaction, and often unhappy." These conclusions are attributed to a study made by Miriam Crist Tilda Norberg, a minister of the United Church of Christ, and reported at the New York Conference in 1970. The study was based on 1967 materials. First, it should be acknowledged that some objections seem justified. It is true that women have been shown more generally as in charge of households and men as wage earners who go off to work each day. The Norberg-Crist report does say which 1967 nursery publications nor which issues were examined. However, our tabulation of *Every Day's* and *Nursery Storybook* for January through August, 1967 (perhaps a wider scope than they reported) shows a somewhat different picture. They found 28 examples of girls who were passive, crying on others, and watching others, and only 3 boys in the same category. Our tabulation found 116 girls and 74 boys who were passive." The Norberg-Crist report tabulates 5 girls and 31 boys active, playing vigorously, taking part in what seem to be satisfying activities; our tabulation lists 116 girls and 132 boys taking "into the action." Our tabulation agrees with Norberg-Crist showing women overwhelmingly as homemakers. Examples of fathers helping with housework are becoming more frequent, though more such pictures are admittedly needed. On the other hand, we found 11 examples of boys helping in their mothers' work (Norberg-Crist found 2), and we found 5 girls helping fathers (Norberg-Crist found none). It is unfortunate that these objections did not come directly from the Division of Curriculum

Resources so that the editors could have acted on them more quickly. Contrary to popular mythology, criticisms do affect editorial decisions.

This letter is prepared only because the report on 1967 resources has kept appearing as though it were an accurate reflection of our current presentations. Changes are being made in the resources, and more are on the way. The greatest changes needed, of course, are in the practices in society and in the church.

WALTER N. VERNON, Adm. Associate
Division of Curriculum Resources
United Methodist Board of Education
Nashville, Tenn.

GOOD NEWS MOVEMENT TRULY IS GOOD NEWS

I write in response to John A. Lovelace's report, *Good News Movement: Is It Really Good News?* [August-September, page 18].

Mr. Lovelace's concluding question is, "For how many United Methodists is this good news?" I am convinced that an overwhelming number of United Methodists would consider the Good News Movement truly good news. I say this not as one who attended either the movement's Dallas or Cincinnati convocations nor as one who subscribes to *Good News* magazine. I have read a few issues of the magazine and have talked with numerous individuals who have attended the convocations. Nowhere have I seen the spirit of criticism or cynicism as obvious as it is in Mr. Lovelace's article.

United Methodists and people in general are more hungry for genuine Christian warmth and a personal relationship with Jesus Christ than ever before. There may be some regrettable excesses of emotionalism as the pendulum swings back in this direction, yet this is to be desired far above the sterile, lifeless Christianity that has been evident for some time. Yes, *Good News* is good news for many United Methodists.

JOHN E. SENER, Pastor
Main Street United Methodist Church
Peru, Ind.

WRITER'S PREJUDICE SHOWING

Someone should inform John A. Lovelace that his prejudice is showing.

CHARLES DOWDELL, Pastor
The United Methodist Church
East Springfield, Ohio

'HISTORICALLY FAITHFUL, RELEVANT TO TODAY'S NEEDS'

To answer John A. Lovelace's question about the Good News Movement:

If this Forum for Scriptural Christianity can avoid unscriptural attitudes and actions and help "stiff-backed, dry-eyed, Sunday-only United Methodists" discover a warm, personal experience with the Lord, an experience that expresses itself in informed and dedicated efforts to right the wrongs of the world, it should be genuine good news for all United Methodists and perhaps the best news they've heard in a long time.

For Methodists, united and otherwise, such a proclamation is historically faithful and relevant to the needs of our day. Contradictions between the stated purposes and actual practices of the Good News Movement should be identified and corrected, but the main thrust of the movement should be identified as quite valid for the people called Methodists.

ALBERT C. SAVAGE, JR., Pastor
Sunny Acres United Methodist Church
Covington, Ky.

BEST NEWS IN 30 YEARS!

The Good News Movement is the best news that has come out of The United Methodist Church in the last 30 years!

E. M. BAUER
Somerville, N.J.

ANOTHER POWER CHAIR

Obviously you couldn't list all power wheel chairs with Marvin E. Swanson's article, *A Gift of a Lifetime* [August-September, page 44], but it is ironic that you didn't include the maker of the drive unit pictured in the illustration. The company is California Medical Aids, 3722 Park Place, Montrose, Calif. 91020. Their unit fits on almost any make of wheel chair, converting it to a power chair.

H. LeROY deBOOM
St. Louis Park, Minn.

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Render to God

By JOHN MASON STAPLETON

Pastor, First United Methodist Church
Easley, South Carolina



Then he said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." When they heard it, they marveled; and they left him and went away.—Matthew 22:21-22

THE ISSUE of the church in politics grows more and more pertinent to us all. It signals controversy in the church and—lest we forget—in the political order. It forces our attention in many ways, as in decisions regarding the use of public funds for parochial schools, laws pertaining to liquor and marijuana, the degree of allegiance a believer owes to his country (as when a young Christian opposes its action in Viet Nam), or in a doctor's conclusion that an abortion, though illegal, is normally and medically justified.

An encounter regarding the church and politics is reported between Jesus and some of his enemies. "Is it lawful to pay taxes to Caesar, or not?" they asked, trying to trap him, of course. If he said yes, he could be accused of betraying both his religion and his country. If he said no, he might be arrested as a revolutionary and made liable to charges of treason and sedition.

Yet, despite their dastardly motives, the Pharisees were sincerely vexed by the question. And Jesus answered in

a way that can be equally vexing. His answer drove them, and drives us, to think our way through to an answer better than either superpatriots of the right or superrevolutionaries of the left may have been giving: "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

Not Separate

Some people would maintain that Jesus' answer can be taken as supporting total separation of religious interests and conduct from political interests and conduct. They would say that God's affairs have nothing to do with Caesar's affairs, that church business is not political business. Religion deals with matters of the "spirit," and politics is something else altogether. Faith has nothing to do with battles being waged in the political arena. And spokesmen for matters of religious belief should stay out of all matters pertaining to politics, they would say.

The inconsistency of those who argue for rigid separation between God's affairs and Caesar's affairs is rather easily spotted. Some have said that the church should stay out of politics if it involves Christian opposition to the Viet Nam War, then they quickly joined a Washington parade in favor of it. Some churchmen decry federal aid to education, only to declare themselves in support of legislation prohibiting obscene material on newsstands. Some will resist government involvement in racial conflicts, but they try hard to defeat laws liberalizing alcohol traffic or chuckle when Spiro Agnew criticizes the National Council of Churches. Persons who fume and fret over a pastor's pulpit statements regarding social policies will eagerly read Dr. Billy Graham's latest press-conference discourse on pornography, world peace, education, welfare, or space travel.

I do not declare myself either for or against any of these people or the policies they uphold. But I am saying that those who argue for separation between religion and politics sometimes are ridiculously inconsistent. You cannot deal with the appropriate relationship between the two by holding that there should be none. If faith means anything, it keeps knocking into our political decisions and political opinions.

It is possible to talk religious language yet never say anything. The moment we get relevant with Christian belief, it almost inevitably will have political ramifications and overtones—unless our noises, grunts, and preachments fail to talk about what is real and vital.

Holy Scripture never calls for separation between the realm of Caesar and the realm of God. How could it be otherwise—with Moses arguing in Pharaoh's palace, the prophet Nathan pointing a finger at his king, or Isaiah declaring that whole nations were like drops in a bucket? If you consider our text from Matthew, you will see Jesus cleverly calling the Herodians (who were known as compromisers with Rome) to account: render to God, he says, what belongs to God! And to those who may have been ready for subversive warfare: render to Caesar what belongs to Caesar!

What is really going on here? A point is being made that there can be no rigid separation between God and Caesar. Jesus declared it and Rome feared it. Why else would Rome's chief political officer have arrested him and put him to death? Rome knew that she had better seal the breach fast, or the walls of the empire might come crashing down.

Not Merged

If it is an error to assert that a hard line should be drawn between the affairs of Caesar and the affairs of God, we certainly should not advocate, on the other hand, a merger of them. Jesus did not merge them. He did insist that the one should never be identical with the other. Kipling's *Recessional* says it this way:

Far-called our navies melt away—

On dune and headland sinks the fire—

Lo, all our pomp of yesterday

Is one with Nineveh and Tyre!

Judge of all Nations, spare us yet,

Lest we forget—lest we forget!

The fear of merging the will of God and the will of Caesar is a traditional fear in America when the question is the use of political power to promote religious allegiance. And this is right. When we speak of religious freedom or of worshiping as we please, more than a preference of religion is at stake. Nothing is so terrible as political opinion and force in the use of religious passion and fervor. The Inquisition still stands as our most fearful example of wrong use of political power.

Another legitimate fear is the use of religious faith at the service of political ends as when Caesar declares that his political decisions have been decreed in the mind of God himself.

Therein is the more crucial threat that hangs over us today. Many Christians seem determined to baptize political leaders and policies with the gospel. We treat our religion as though it is icing on the political cake, beginning our political meetings with invocations and closing them with benedictions. There are church services at the White House, the major theme usually being "God bless America."

None of this is entirely wrong, but wrong is the ease with which it is done in the face of the violence, prejudice, injustice, war, and hypocrisy that infect American life. Someone bows and prays, to be followed by a political leader appealing to a racist attitude, denouncing whole ethnic groups, driving even deeper divisions between the generations.

"God bless our country," intones a preacher, and many delight in it. Yet, the next man to speak enunciates poli-

cies that are an insult to the Creator of us all. No matter how you cut the political cake, the God of peace, love, and compassion is not the God of hatred, violence, and prejudice. And God does not sponsor anyone's war. Each of us must ask himself whether he has tried to make Caesar Lord.

But in Tension

Neither total separation nor merger of the will of God and the will of Caesar is the answer. Is Jesus' answer, then, middle-of-the-road? I doubt it. Jesus was no middle-of-the-roader, and many of us would find little there to engage our passion. It suggests too easy a compromise with truth and justice. Our Lord's answer is that God and Caesar stand always in tension with each other. When you are in tension with something you are not totally separate from it, but neither are you identifiable with it.

The church is involved in politics. It considers, investigates, and seeks to influence the political process. Yet, this is always with a certain freedom from politics. A Christian's allegiance can never be 100 percent Democrat, Republican, liberal, conservative, or whatever. He exists in a dialectic with the real God.

The church, then, may be the setting in which political processes and decisions are dealt with from a Christian perspective. This does not always mean that political ideologies are to be argued. As one layman has said, "I don't want to come to church to hear the same old stuff I've read about all week." The ground of the political discussion is different when we talk politics as professed Christians. One congregation I know assigns one member to work in the local Republican party, another in the Democratic party. What unites them in the church is the search for the will of God in tension with the political process.

The duty of the church is to resolve discussion into action in such a way that it calls political processes to account in the name of God who is above all politics. What should the church be doing, for example, when 37 percent of our national budget goes for defense and less than 4 percent for education? What should the church be doing when our children in National Guard uniforms are stood over against our children on a college campus? What should the church be doing when helpless Vietnamese civilians are murdered by our soldiers? What should the church be doing when the same politicians who scream about law and order (which we do need) do nothing to support laws that could change conditions that cause social unrest? What should the church be doing when citizens scream about crime and do nothing to keep our prisons from being schools of crime? What should the church be doing when our rivers are used as sewage dumps and the air is poisoned with gases?

At least the church should not accept any political leader's claim to be God. It should instead do what it always has done when true to its Lord: stand for whatever contributes to human dignity and well-being, for Him who is the Father of us all and calls us to brotherhood, for peace among the nations—rendering to Caesar the things that are Caesar's and to God the things that are God's. □

For 236 difficult days Henry M. Stanley, reporter, tramped through Africa's wilds in search of Dr. David Livingstone. They finally met on November 10, 1871—100 years ago.

By VINCENT EDWARDS

FOR TWO YEARS Henry M. Stanley had been a reporter for the *New York Herald*. He covered the British Abyssinian Campaign of 1868 and in 1869 was reporting the Spanish Civil War from Madrid. That October a telegram from the *Herald's* James Gordon Bennett, Jr., summoned him to Paris.

Bennett did not waste words. "Where do you think Dr. David Livingstone is?" (The world-famous Scottish missionary-explorer had been in Africa for all but a few years since 1841. In 1866 he had set out to explore the continent's interior, and little had been heard of him since.)

"Do you think he is alive?" Mr. Bennett continued.

"He may be, and he may not be," was the reply.

"Well, I think he is alive and that he can be found, and I am going to send you to find him."

Mr. Bennett explained he would back the expedition to the hilt: "Draw a thousand pounds now and when you have gone through that, draw another thousand, and when that is spent, draw another thousand, and when you have finished that, draw another thousand, and so on. But find Livingstone!"

Interim assignments took the reporter to Egypt for the November, 1869, opening of the Suez Canal, to Syria, and Palestine, so it was January, 1871, before he was able to travel to Zanzibar where the African expedition was to be outfitted.

This proved to be one of the most bewildering and formidable tasks Henry Stanley had ever faced. Cloth, beads, and wire would serve in the place of money to pay the expedition's expenses while moving through the jungle. Africa in those days was such a honeycomb of hostile tribes that every step a white man took through their territory brought a demand for tribute—*honga*.

Stanley's supplies—more than six tons of them—would be carried into the interior on the shoulders of natives. Fortunately he secured the services of two white men and "Bombay," a native leader, who had participated in similar expeditions. Altogether, he hired 192 porters for the task.

The young reporter was secretive with the Zanzibar authorities, not wanting anyone to beat him to finding the missionary.

But before heading inland he called on Dr. John Kirk, the British consul at Zanzibar, to inquire what sort of man Dr. Livingstone was. Dr. Kirk had accompanied Dr. Livingstone on most of his explorations from 1858 to 1863 and was about the only white man Dr. Livingstone had been able to get along with on his expeditions. Kirk told Stanley that the missionary disliked the company of other



Sir Henry

men and would put a hundred miles of swamp between himself and his pursuer if he knew he was being sought. The consul's description must have caused Stanley some misgivings, but he started out anyway.

The perils and hardships the caravan faced for the next 236 days were immense. Only Henry Stanley's ability to rise above all setbacks, including the frequent sickness of the men, the desertion of others, and the extortionate demands of tribal chieftains along the route, made possible his success in the end.

The march began in early spring, but it was October before the journalist received definite word that a white man matching Dr. Livingstone's description was close to them. They had traveled 975 miles into the interior and were on the northeastern shore of Lake Tanganyika. Dr.



Discovers Christian

Livingstone was in the nearby settlement of Ujiji, the reporter learned. It was November 10, 1871.

For the long-awaited meeting Henry Morton Stanley donned a new flannel suit, polished his boots, and chose his best pith helmet. He gave orders to fire all guns in a great fusillade that would rouse the region as it had never been roused! Someone blew a horn, and the reporter and his entourage moved forward shouting and singing.

Dr. Livingstone was standing near a mango tree. He had on an old blue consul's cap trimmed in red and gold, a red sweater, gray tweed trousers, and patent-leather shoes.

Although excited, the reporter approached with great dignity, swept off his helmet, and held out his hand.

"Dr. Livingstone, I presume?"

As the two men shook hands, the reporter added, "I thank God, Doctor, that I have been permitted to see you."

"I feel thankful that I am here to welcome you," the missionary replied.

Dr. Livingstone was only 58, yet he was an old man. The diseases and hardships of his travels had taken such a toll that he was just a "ruckle of bones." The reporter stayed with him for four months, and together they explored Lake Tanganyika and the Rusizi River, proving that it was not the Nile as some had said.

When Henry Stanley left Africa, he tried to convince Dr. Livingstone to leave, too, but the old man said he would stay "to finish my work." Less than a year later the great missionary-explorer was dead.

"For four months and four days, I lived with him in the same hut, or in the same tent, and I never found a fault in him," the reporter later wrote. "I went to Africa a man prejudiced against religion, the worst infidel in London. To a reporter like myself, who had only to deal with wars, mass meetings, and political gatherings, sentimental matters were quite out of my province.

"But there came to me a long time of reflection. I was out there away from a worldly world. I saw this solitary old man there, and I asked myself, 'Why does he stop here? What is it that inspires him?' For months after we met, I found myself listening to him, wondering at the old man carrying out the words, 'Leave all and follow Me.' But little by little, seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him."

After Livingstone's death, Henry Morton Stanley returned to Africa to take up the exploration of the continent where the old man had left off. His perseverance, which earned him the nickname of Buta-Matari—"rock breaker"—enabled him to trace the length of the Congo River and help found the Congo Free State. He was knighted by Queen Victoria in 1899.

While Henry Stanley's famous words of greeting are better remembered today than Dr. David Livingstone's actions, the latter, of course, did the most for Africa.

Perhaps his greatest accomplishment was that he disclosed to the civilized world the slave trade of the interior—"the running sore of Africa," he called it. His influence and example did not die soon. Within a month of the missionary's death the great slave market at Zanzibar was permanently closed. And in 1875, under the guidance and urging of John Kirk, the sultan of Zanzibar forbade "all conveyance of slaves by land under any conditions." □

Godspell: Head-to-Foot Hallelujah

By LEONARD FREEMAN



Left: Before intermission, Jesus (Stephen Nathan) told the audience: "We've got to feel fine—let's have some wine." It is distributed to members of the audience by Joanne Jonas, Robin Lamont, and Peter Kean. Right: In the crucifixion scene, Jesus has been nailed to the cross and it is being raised into position.

Religious themes are recurring more and more frequently in rock music, and in New York two of this season's musical productions are about Jesus Christ. The more impressive is the rock opera *Jesus Christ Superstar*, which treats the gospel story with dignity and power. The other, *Godspell*, is a rollicking bit of contemporary celebration that refuses until its very last minutes to take itself seriously. Neither production appeals to all Christians. *Godspell*, particularly, makes no pretense to dignity or prophecy. Both, however, bear witness again to the unquenchable relevance of the gospel message.

"I REALLY can't find the words to describe this show." . . . "Incredible." . . . "I'm speechless." . . . "It makes you feel great all over." . . . "They said it very well in the last song—God is alive." These audience reactions give us a clue to why a new Jesus rock musical, *Godspell*, based on Matthew's Gospel, is breaking records on New York's tough off-Broadway circuit.

Godspell road companies will be opening in Los Angeles, San Francisco, Chicago, Toronto, and Boston within the next nine months. Plans also include two or three additional American companies as well as openings in Paris, Brussels, London, Berlin, and Australia. Cuts from the original cast recording (Bell Records) are finding their way to radio stations.

According to producer Joe Beruh it's because *Godspell* "has what all great theater has—catharsis. You come out feeling cleansed and thinking there is a chance for the world and man."

Conceiver-Director John-Michael Tebelak attributes it to the nostalgic quality of its clown-circus format. "It brings [people] back to a feeling they had when they were children going to church . . . they recapture the compassion, love and joy—the mystery and magic of religion they knew as children."

Whatever the reason, an evening with *Godspell* appears to be an experience and a half for even the most jaded sophisticate. It begins out front with a lot of anticipation.

Oddly enough little of the talk touches *Godspell's* Christian content, almost as if it's a dirty word. These people are out for fun and somehow religion and God aren't part of that in their experience. "Hallelujah" isn't a very functional part of anyone's vocabulary here.

Then it begins and out zonks John the Baptist (David Haskell) in his felt, striped, carnival cutaway. A quick rundown of the Tower of Babel (with modern babblers like Sartre, Aquinas, and Buckminster Fuller) and we are off. John baptizes the crew with his yellow sponge and bucket. But who's that clown in the back? . . . God!

Yes—well now that you mention it. It's Jesus himself (Stephen Nathan) complete with big "S" Superman tee shirt, yellow suspenders, and a red heart (for love) in the middle of his forehead.

For the next two hours the parables and story of Jesus uncoil and twist and spring through a pastiche of rock, clowning, and "schtick" that swoops past your defenses.

The rich man gathers up his treasures on earth glomming to himself all the "corn, popcorn, Tuna-surprise, and M & Ms" he can get. The prodigal son returns to find his father preparing the fatted calf, "a nice Kosher one." And through it all Jesus is the clown-supreme. The man who, according to his portrayer, Stephen Nathan, will "slap someone on the back, tell him a good joke, get him laughing, and then turn that man's eyes toward God."

The music and lyrics of Stephen Schwartz are first-rate commercial rock that avoid the trap of being "contrived rock"—and contributes solidly to the mix. Song after song—*Day by Day*, *Save the People*, and others—rolls out in an apparently unending supply of showstoppers.

In the middle comes an intermission that is a party, a Communion, an offering—depending on whom you ask. The cast takes their break by bringing wine out to the audience. People crowd around the stage to gab, mingle, and mix. One showgoer says, "I don't know if people see this as a Communion, but we're sure behaving that way."

Surprisingly all this doesn't come off as gimmicky or offensive. Perhaps

it's because the show's eight young players seem to be as much caught up in the spirit of what they're doing as their audience.

A good deal of the credit must go to the show's conceiver, John-Michael Tebelak. Done as his master's thesis at Carnegie-Mellon University, the show's raucously joyous approach to the Passion was sparked by a bad Easter worship service.

A committed Episcopalian, Mr. Tebelak decided to attend an Easter sunrise service after several discouraging days of work on another show. What he encountered, however, was a congregation which "buried the body and threw stones on the grave instead of raising Him from the dead."

In the nave, on his way out, he was stopped and frisked by the police. "At that point I decided, well, something has to be done about the Passion story and Jesus because organized religion doesn't seem to be doing it."

His choice: stage Christ and his story as a clown show. "A clown is the highest form of the artist—the highest form of man," Tebelak says. "He not only laughs at himself but he makes other people laugh at him also. And to be able to do that is to have tolerance and love and jubilation, which is what Christ is about."

The reality, of course, is that Christ and his Passion is about more than that. No one avoids the pathos and conflict of the Crucifixion, and the play does deal with them.

Still, what comes through is a much needed corrective voice in the Christian's ear. Our age seems to have been on a "downer" for quite some time. And churchmen often appear to have forgotten or lost St. Augustine's advice: "The Christian should be a Hallelujah from head to foot." This show works to recapture that insight, rekindle that spark of truth.

If *Godspell* has an overriding theme—besides "God can be fun"—it's the message that humor is one of the operative tools of grace.

It's a message we need to hear. As cast member Jeff Mylett puts it: "With all the problems that anyone personally or socially—as a mass—can have, you just can't cope, not even lift a finger, without a sense of humor." As finale the group sings *Long Live God*. Amen. And long live *Godspell*. □

Your Faith

Christians seeking truth always have questions about their faith, and Iowa Bishop James S. Thomas discusses some of them each month on this page. Send yours to him c/o TOGETHER, Box 423, Park Ridge, Ill. 60068.



When is evangelism most effective?

✦ Many Christians think of evangelism as a method rather than a force. They spend a great deal of time debating the relative merits of mass evangelism or visitation evangelism or unconventional evangelism. Although such discussions often have meaning, they can easily miss the vital point: the main purpose of evangelism is the transformation of a person.

John the Baptist came preaching a gospel of repentance. "And there went out to him all the country of Judea, and

all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins." (Mark 1:5, RSV.)

E. Stanley Jones says frankly of evangelism, "The method of approach was trial and error. If any message was not reaching the soul of this turbulent India, I scrapped it and went on to one that did" (*A Song of Ascents*, Abingdon, \$4.95). Evangelism is most effective when one life that has been enkindled by the fire of Christ finds a way to share that warmth with another.

Who is the more correct: the activist or the pietist?

✦ Neither. Each emphasizes a very important but incomplete part of Christian faith. Activism emphasizes the Christian witness out in the world. It seeks to change unjust social conditions and make the world a better place. Pietism emphasizes individual growth in the spirit, on the basis that only better men can make a better world. Neither activism nor pietism alone is total witness. Elton Trueblood rightly states that: "The totality of Christian witness is fractured today be-

cause of the emergence of opposing parties, one of which is activist and the other pietist" (*The New Man for Our Time*, Harper, \$2.95).

We need a total witness which includes both individual piety and social action. John Wesley combined these forces in his own life and gave us a heritage of great power. It will do no good to prove that one or the other is right if neither the activist nor the pietist alone can save the world.

How did the Korean Creed develop?

✦ While serving in Korea, Bishop Herbert Welch worked cordially with both the former Methodist Episcopal Church and the former Methodist Episcopal Church, South. In 1926, which was 13 years before union of three Methodist branches in America, plans for the union of Korean Methodists began.

In the search for a suitable creed for the new church, Bishop Welch became chairman of a Committee on Historical and Doctrinal Statement. "We agreed," said Bishop Welch, "that such a creed,

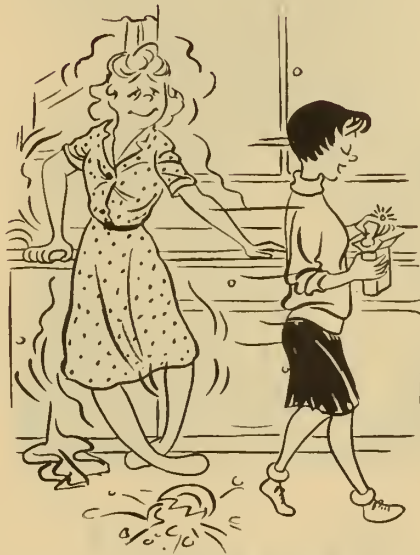
intended primarily as a teaching instrument, ought to be brief, including only the few essentials of a practical Christian faith, and that it should be simple, couched in nontechnical language." The so-called Korean Creed was adopted by the M.E. General Conference. Later it was included in the Order of Worship of the former Methodist Church and now of The United Methodist Church. Bishop Welch told the story of this development in his autobiography *As I Recall My Past Century* (Nashville: Abingdon Press, 1962).

Teens

BY DALE WHITE



"Look what I just got, Mom . . .



. . . in this box of candy!"

A VERY difficult subject has arisen in my correspondence. Since it emerges often, and goes along with so much mental torture, I think we should discuss it. This girl's letter describes the problem:

"I'm a student in a university. A year ago I met a guy two weeks before he left for Viet Nam. We exchanged letters all the while he was there. With God's grace, he returned home safely. We had to get reacquainted, and our relationship has strengthened and deepened.

"He has told me that I'm all he is looking for in the woman he hopes to marry and be the mother of his children. He understands my uncertainty about what I want to find in life so we have an open relationship. We have left it free to date other people.

"He has expressed his love for me but doesn't pressure me at all. In fact, sometimes, at very tender moments, he becomes worried that he isn't good enough for me. I hesitate to say I love him, but he has become very, very special to me. I don't believe in premarital sexual relations, and although he and I have come close he respects my convictions.

"Today he told me why he doesn't feel good enough for me. He said in

the past that he has had homosexual thoughts. Now writing you I remember my first reaction was sympathy for him and a desperate search through my mind of what I could do to ease his fears. I was not shocked, rather I was taken aback. He said that there have been only the thoughts of homosexuality, nothing overt. He tried to tell me that I could find someone to love that had a good mind and not a queer.

"I want to help him so badly, but I don't know what to do or say! I reassured him that he is still the respectful, tender, understanding man that is so special to me. I know so little about homosexuality. Why some people and not others? What makes a person homosexual? Tell me something; I'm terribly in the dark."

What is homosexuality? Most simply, it is love of the same sex. A homosexual person is one who is constantly attracted to persons of the same sex. Many people have fantasies or dreams of making love to a person of the same sex. Others get crushes on certain persons of the same sex. All of us go through a stage prior to adolescence when we prefer to be with members of our own sex. We may worry about sexual experimentation which takes

place in those formative years.

Such experiences do not mean a person will turn into a homosexual. A homosexual is one who continues beyond adolescence to be persistently attracted sexually to members of his or her own sex. This usually results in a sexual relationship, and sometimes even a "marriage" with another of the same sex.

What causes homosexuality? Research still continues, but most experts believe homosexuality is a surface aspect of deeper emotional problems. Those problems may be situational, showing up at a certain stage in a person's life, or in a time of unusual stress, and going away later. Or they may be so deeply established that they last a lifetime. Psychiatric treatment can sometimes change them, but often not. They root in the unique way the family members related to one another as the homosexual grew up.

What can we do for the homosexual? Treat him or her as a person, a son or daughter of God. Homosexuals are not monsters or maniacs. Usually they have no marked characteristics making them different from other people. Most of them get along with most people about the same as anyone else. If the homosexual asks for help with the problem, referral to a psychiatrist is the best course to take, I believe. Psychiatry may not be able to "cure" homosexuality, but it can help the person to understand and accept himself or herself more fully.

qa

I am a girl, 15. I am going with a boy who is 18, whom I will call Daryl. I like Daryl very much. He says he likes me and I believe him, but my problem is that every time we go out with other people I expect Daryl to spend all his time with me. I want him all for myself!

I know this is wrong and I'm afraid it is going to break us up. We only see each other about once a week but he calls every day. I know he gets upset with me and he has a good reason to. I've never felt this way about another boy before. I really don't know what to do. Why am I acting this way? What can I do to put a stop to it?—B.F.

You are right. Your possessiveness will break you up if you do not learn to control it. Why are



‘Brotherhood’

“The race of mankind would perish, did they cease to aid each other . . . All, therefore, that need aid have a right to ask it of their fellow-mortals; no one who holds the power of granting can refuse it without guilt.”—Walter Scott

Throughout history, great writers, poets, statesmen, and religious leaders have offered their own definitions of “Brotherhood”—theme of TOGETHER’s 16th Photo Invitational. Brotherhood is love, concern, neighborliness, compassion, understanding—and many other things, some of which one can read in the photograph above. Sir Walter Scott defined one aspect of it with words.

Can you define it with your color camera? If so, please read the following rules carefully before mailing your transparencies. We’ll pay \$35 for each color slide used.

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1. Send no more than ten color transparencies. (Color prints or negatives are not eligible.)
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Photo Editor, TOGETHER, Box 423
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you so possessive? I can think several possible reasons: You have dreamed so long about having a boyfriend like Daryl that you hardly believe he’s for real—you have to hold on tight to be sure he doesn’t vanish. You are not too sure of your own worth as a person and a woman yet; you need constant reassurance of his interest. You are so new at dating that your head hasn’t learned to handle the powerful feelings it arouses.

You can’t keep from having jealous feelings, but you can compensate for them. Practice being the person you would be if you were not so possessive. You don’t go around hitting people every time you feel angry at them, do you? In the same way, you can give Daryl his freedom even when you don’t feel like doing it.

ca

I am writing this letter in memory of one of the most beautiful people I have ever known. He was a police officer. He had to be one of the most open-minded people that ever lived. He cared about everyone young and old alike. He helped train junior police officers for ten years. He was on the police force for 28 years. He understood everyone. All who knew him could not help liking him.

He was 52 years old when he died. He was hit by a car while directing traffic in front of a church. I hope to see this letter printed because I hope somebody, somewhere, will read it and follow in his footsteps, and help make this world a better place to live in.—C.S.

Yours is a moving and eloquent tribute. Policemen are among the most stereotyped groups in America today. Minorities and alienated youth often see them as occupying troops of a hostile regime. Right-wing “America Firsters” idealize them and refuse to believe they can do anything wrong. You have reminded us that they are first and foremost all human beings, and each unique in his humanity.

ca

I am a 15-year-old boy, and very, very shy. I am too shy to even attend a dance or any other social affair, and even if I could get enough nerve to go, I am always

loss for words. I would like to meet some girls. Please help me because I am losing a lot of sleep and happiness over it.—J.S.

Having been painfully shy much of my life, I can only say it doesn't hurt so much as you grow older. You learn to accept yourself as a quiet person so you don't fret and let sleep over it. You develop special ways of being with people, although sharing skills which they need and want, working together for important goals which make you forget yourself, belonging to groups where you are allowed to be yourself, enjoying good friends who don't care whether you always have a lot to say. You learn not to let your fears show too much or control your life.

You are already halfway there—you have boys as friends and can have a good time with them. My hunch is that one special girl will charm you out of your shell one day, and she will be your go-between with the feminine side.



I am a preacher's kid and after reading the letter in the May issue from the girl who had become an agnostic over it, I couldn't help but make a reply to her.

I, too, have seen the "hypocrites [in the church] destroy the meaning of being a Christian." I, too, have seen "politics played in God's house" and heard "rumors spread needlessly." And I, too, have stood back silently and watched my father hurt so badly by some of his so-called "best friends" and even one of his own relatives, all within the church, that he felt it necessary to withdraw and go elsewhere.

Somehow, though, this girl didn't get far enough. Sure, there is greed and selfishness and hypocrisy and power plays in the church, but what about outside the church? Places and people that have never had association with the church are just as full of greed, selfishness, hypocrisy, and lust for power, as church people.

Since when was sin a new thing limited only to church people? All human beings, from the richest to the poorest, from the highest to the lowest, from every conceivable background, if left to themselves, will invariably choose the evil way over the good. But God knows this.

But instead of condemning us, he took pity on us in our weakness, and sent a righteous Savior to us who gave his life in order to pay for our sinfulness. And this righteous Savior, this Jesus, is the very help we need to overcome our weakness, if we will only let him.

I, too, was once bitter about life and people. In fact I was so full of bitterness, hatred, and resentment, that I could not see beyond my own nose. I looked only for the bad side of people, and sure enough, that's all I found. But God knew this hatred and bitterness was slowly killing me inside. I found myself being imprisoned by my own emotions and unable by myself to break their hold on me. And then in desperation I turned to the one source that I'd heard about all my life and sworn I would never accept: God. And when I turned to Him, suddenly I found myself free! Free from hatred, bitterness, and resentment—free from my own guilt (that I had been too blind to see)—free!

What a glorious awakening it was! I saw life and people in a way I'd never seen before. My awakening did not blind me to the very real existence of evil; but the fantastic part of it is that God knows we are evil and still accepts us anyway. His love is there for the asking. Why he loves us in spite of ourselves, I will never know. But I thank him every day for it.

My heart does go out to this girl and all others like her who are suffering in their own prisons. But let me repeat again—don't stop short of finding the true reality of life—the Christ himself. Keep searching and you will find it. And it will have been worth all the time and effort expended, for when you feel that life and love flow into you, you will "know the truth and the truth will make you free."—C.J.

Thank you for your testimonial to the living presence of His Spirit.

Tell Dr. Dole White about your problems, your worries, your accomplishments, and he will respond through Teens. Write to him in care of TOGETHER, P.O. Box 423, Park Ridge, Ill. 60068. Dr. White, author of Teens since early 1966, has long worked with youth. He earned his doctor of philosophy degree in psychology and ethics from Boston University and is presently serving as a district superintendent in the Southern New England Annual Conference. —Your Editors

Northfield Mount Hermon students talk back to the chaplain

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BOOKS



Packing his ivory-handled revolver, World War II General George Patton (George C. Scott) moves out in a jeep. Patton is one of the motion pictures reviewed in *Church and Cinema: A Way of Viewing Film*.

IN SEARCH of a new America, young people by the thousands have founded some 2,000 communes and communities across the country. Robert Houriet reports on the texture and direction of this new form of living in *Getting Back Together* (Coward, McCann, & Geoghegan, \$7.95). It is an absorbing book.

Mr. Houriet visited or lived briefly in some 50 communes, and as shock gave way to skepticism and then, gradually, to commitment, he found it necessary to abandon his old patterns of thought.

The first half of his journey was spent in the hip communes where the movement actually began. Open-ended and unstructured, these "were made up fairly uniformly of young people who identified with the hip sub-culture of drugs, rock, and voluntary poverty." Huddled together on the land, which they

regarded as the true basis of culture, their only goal was "group consciousness."

Now, says Mr. Houriet, the survivors of this first generation are forming or joining communities that are more organized and purposeful. These usually are united around a specific craft, industry, or body of faith. Made up of separate houses, rather than a large common dwelling, they embrace a greater diversity of people, not just the hip and young.

Mr. Houriet came home to Vermont profoundly changed, and now he is making plans to form his own community.

CHRISTIAN ADVOCATE Editor James M. Wall is a widely known film critic, and his reviews and articles on films appear in numerous magazines, including *TOGETHER*. Now he is the author of *Church and Cinema: A Way of Viewing Film* (Eerdmans, \$1.95), and this new paperback written from the perspective of a Christian will be getting into bookstores about the time this issue of *TOGETHER* reaches readers.

Jim Wall is convinced that films are an important communications medium, a social phenomenon, and an art form that is unique to the 20th century. He asks us, then, to view them on two levels—first, what they are about, and then how they transmit the particular vision of life held by the film maker.

In *Church and Cinema* he pays special attention to films dealing with sex and race, and to censorship. On this last, he feels that the vision of life a film presents is more important than its surface content.

Church and Cinema ends with sample reviews that have appeared in various religious magazines during the last five years.

"Faith is the belief that in God the impossible is possible, that in him time and eternity are one, that both life and death are meaningful. Faith is the knowledge that man is creature—not autonomous, not the master, not the end, not the center—and yet responsible and free. It is the acceptance of man's essential loneliness, to be overcome by the certainty that God is always with man, even 'unto the hour of our death.'"

That remarkable testimony is part of a chapter on Kierkegaard that crops up in a mixed bag of essays by Peter F. Drucker in *Men, Ideas & Politics* (Harper & Row, \$6.95). The real Kierkegaard, says Drucker, was concerned solely with religious experience, and it is that Kierkegaard, not the Kierkegaard of the Existentialists and assorted ex-Marxists, who is meaningful to the modern world.

Other essays in this broad-ranging book take up such diverse subjects as structural changes in economy and society, what we can learn from Japanese management, Henry Ford as the last Populist, the politics of youth, the art of being an effective President of the United States, and the economic theories of John Maynard Keynes.

Drucker's approach is from the standpoint of what he calls political ecology. In his view this term means

SEASONS OF THE SELF

In openhearted, direct language, reminiscent of Robert Frost, Max Coats colls up images of life's seasons—birth, growth, death, and new birth. For "even a child owns a yesterday and the old a tomorrow." Illus. \$3.50

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This novel by Topsy Gregory tells the delightful, humorous story of a woman who worries because it is expected and who spends the next thirty years trying to reconcile her expectations with the realities of life. \$4.95

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THE BUSY MAN'S OLD TESTAMENT

Renowned minister and author, Leslie D. Weatherhead offers this invaluable guide to the Old Testament in which he suggests the portions which should be read and omits the non-essential passages which have lost significance for today. Cloth, \$3.50; Paper, \$1.75

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A proudly confessed middle American, James Armstrong, views the good and bad in this country—from the horror of all wars to racial injustice. He urges a return to the "full gospel" of Jesus Christ in 12 challenging messages. \$3.50

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Fiction

EVERYBODY enjoys presentations with which they agree. I remind myself of that on Sunday when a man comes by and says it was a great sermon. He means essentially that he agreed with the main points. So it is with fiction. We read a book that makes a point that satisfies us, and we forget whether it is good writing or bad writing. For us, it is a good book if we agree with it, and can speak enthusiastically about it.

This leads me to *ANGLE OF REPOSE* by Wallace Stegner (*Double-day*, \$7.95)—a book I liked very much. I shall try to tell you why. Stegner has been much concerned with ecology, and in this book he shows his knowledge of Western America and its history. ("Angle of repose" is a geological term for the slope at which rocks cease to roll.)

It is a story about his grandmother, particularly, but also about his grandfather. Through it all, he shows an understanding of human motives and human weaknesses along with a keen perception of the drama in the ordinary affairs of life. It covers four generations from 1860 to 1970 and even talks about hippies.

There is one great passage along toward the end of the book where he states his own philosophy about life and reality. It is a section where he writes about the long past and its dependence upon people who had character and patience. In contrast, present philosophy that has nothing but restless impatience with such qualities seeks a faster and cheaper satisfaction. It is a point of view so ably and clearly set forth that it alone is worth the price of the book.

The grandmother is a fine person, talented in art, and committed to certain Victorian virtues like faithfulness. Toward the end of her life she is guilty of something her husband never forgives. The grandfather was in many ways an able man but noth-

ing he undertook seemed to work out as planned. Yet, through it all he did what had to be done and the West still reaps the results of his vision and his hard labor. He makes the modern hero look shallow, oftentimes cheap, and unworthy of respect.

The past, in other words, has a great deal to teach us about living, and out of it comes a sense of direction we have to follow if we are to possess the future. Stegner, I suppose, is a square, a very realistic man. He tells the story in such a way that we are convinced not all virtue was born with us. This is the long look which men need, and I think it is a great book. This, no doubt, is due mainly to the fact that I also am a square.

In an entirely different mood, I speak about *THE SUPER SUMMER OF JAMIE* McBride by Christopher S. Wren and Jack Shepherd (*Simon & Schuster*, \$5.95). Jamie gets carried away by an older girl who leads him to San Francisco because she has her father's credit card. She is sophisticated and far-out and the guiding force into the strange adventures of a 13-year-old boy among the habitations and activities of some of the youth culture of our time. The book is full of humor and insight into the motivation of these young people.

Jamie is like Alice in *Alice in Wonderland* and he enters into experiences about as confusing and logical as Alice experienced. It is a strange world, and it was a great summer for him in terms of experiences. When it is all over, we may hope that he finds his way back to school and is able to sort out the chaff from the wheat. This is just sheer amusement, and after reading *Angle of Repose*, you will probably need it.

These two books are two generations apart but the gap would be closed considerably if both generations could be persuaded to read both books sympathetically.

—GERALD KENNEDY

Bishop, Los Angeles Area
The United Methodist Church

the interrelationship between economic, political, and social thought and action.

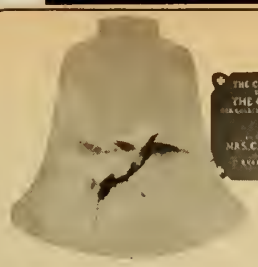
TOGETHER's staff used a standard journalistic technique, the interview, to get the raw material for *The Church Is . . .* [page 23]. The Program Council of The United Methodist Church used standard research techniques for its own grass-roots search for goals and priorities that the church must concern itself with, and results of that survey are reported by the council's assistant secretary for planning, Virgil Wesley Sexton in *Listening to the Church* (Abingdon, \$2.75, paper).

You may remember a feature in TOGETHER's December, 1970, issue in which Dr. Sexton previewed the survey findings. If that interested you, or if *The Church Is . . .* spurs your curiosity, you will find it worthwhile supplementary reading.

Forget what you were taught in grade school. The Pilgrims didn't wear those severe black and white clothes. Some of their deacons may have owned black suits, and worn them to church, says Elaine Kendall in *The Happy Mediocrity* (Putnam, \$6.95), but black was probably the color least worn in 17th-century New England because no natural dyestuff in the wilderness could produce a true black. Instead, surviving wills and tailor's bills mention things like scarlet tippets, emerald cloaks, and indigo brocaded waistcoats, indicating that once the Pilgrims left Cavalier England they felt free to dress as brightly if not as extravagantly as their contemporaries in the Old World.

The Happy Mediocrity is a seriously irreverent look at how Americans, average Americans, live. Mrs. Kendall writes entertainingly and with some wisdom about what most of us eat and wear, the houses we live in, and how we play and how we love.

The award-winning television program *The Indispensables* grew out of a Great Falls, Mont., Sunday-school class that mushroomed from 13 to 60 enthusiastic teen-agers when their new teacher, Jane Black, gave them a chance to talk about the things that were important to them. The show got its name when one of the boys pointed out that like it or not youth



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In a vibrantly readable book, *The Indispensables* (Hewitt House, \$4.95), Mrs. Black tells about these early beginnings, of moving the show to Phoenix, Ariz., when her family moved there, and of the sometimes funny, sometimes harrowing obstacles that had to be overcome when the young people started speaking frankly, in their own language, about sex, politics, drugs, school, sports, parents, and life.

Anthropologist and social critic Margaret Mead and black novelist James Baldwin had a 7 1/2-hour conversation about many things, and we have that conversation, which was taped, in *A Rap on Race* (Lippincott, \$6.95). In contemporary usage, the word rap derives from the noun rap-port.

We find rapport in this conversation, at times to a frustrating extent, but these two people who had met only the day before had instant mutual respect and empathy. And what they have to say is highly relevant.

James Baldwin is hard on the white Christian world, which he calls "nothing but a tissue of lies," but still the whole question of religion has always obsessed him. "... what Christians seem not to do is identify themselves with the man they call their Savior." Margaret Mead speaks of religion in terms of traditions and institutions and reminds him that "You and I, what we have in the belief in the brotherhood of man, of all men, or the power of love, we got out of the Christian tradition."

Many of the toys that loving parents and relatives buy in this country would be banned as unsafe and dangerous in Great Britain and West Germany, says Edward M. Swartz in *Toys That Don't Care* (Gambit, \$6.95).

This book opens up a chamber of horrors—physically damaging toys, like dolls in which sharp wires are exposed when easily removable heads and arms are taken off; helicopters with sharp gear boxes; "play ovens that heat up to 660 degrees F."; psychologically damaging toys like imitation hypodermic needles; play "dynamite" sticks; ghoulish collections of replicas of human body parts; and many, many others.

It's all very unpleasant reading, but it's vital for anybody who ever buys a present for a child. The United States Public Health Service estimates that every year in this country some 700,000 children are injured by toys.

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Mr. Swartz, a Boston attorney, got interested in the subject because he handled suits to recover legal compensation for injuries children had suffered playing with dangerous toys. He calls for adequate federal and state legislation, and he offers a checklist of buying rules for parents, two of which are: don't fail to foresee what will happen should the toy break down or fall apart, and don't trust advertising claims.

Passed down from generation to generation among the Indians of Alaska, the legend of the angry moon tells of a little girl who dared to laugh at the moon's face. She was spirited away to the Sky Country, but a little boy who was her friend climbed up and rescued her. William Sleator tells this story for youngsters in *The Angry Moon* (Atlantic-Little, Brown, \$4.95). Tlinget Indian designs appear in Blair Lent's watercolor paintings for this attractive book.

Annie and the Old One (Atlantic-Little, Brown, \$4.50), also for children, is about real Navaho Indians in the American Southwest. This is the touching story of a little girl who tries to keep the rug her mother is weaving from ever getting finished because she knows that when it is done her beloved grandmother will die. Miska Miles tells this tale with realism and compassion, and Peter Parnall's pen and ink drawings give it the wide sweeping horizons of Navaho country.

It took 23 days, 23 hours, and 30 minutes for the first Butterfield-stage passengers to make the dangerous journey from Tipton, Mo., to San Francisco, Calif. in 1858. Said one, overcome by the wonder of modern overland transportation: "Had I not just come out over the route, I would be perfectly willing to go back."

Richard Dunlop retraces the routes over which trappers, traders, and settlers traveled to populate a continent in *Great Trails of the West* (Abingdon, \$7.95). He and his family drove, rode, or hiked over as much of the routes as they could.

This is not a detailed or authoritative book, but it makes good popular reading for a generation brought up on television Westerns.

—Helen Johnson



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She spilled her bounty everywhere,
Then vanished. Now her ghost,
November-born and frugal,
Is, briefly, all that's left:
One solitary yellow leaf
Against a branch. Bereft.

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TOGETHER seeks constantly to improve the quality of its message. This issue and the ones to follow demonstrate changes in style and form and content to make TOGETHER more readable, useful.

If yours is not an all family church, this is a good time to present the plan to the Administrative Board. For facts and presentation materials, write:

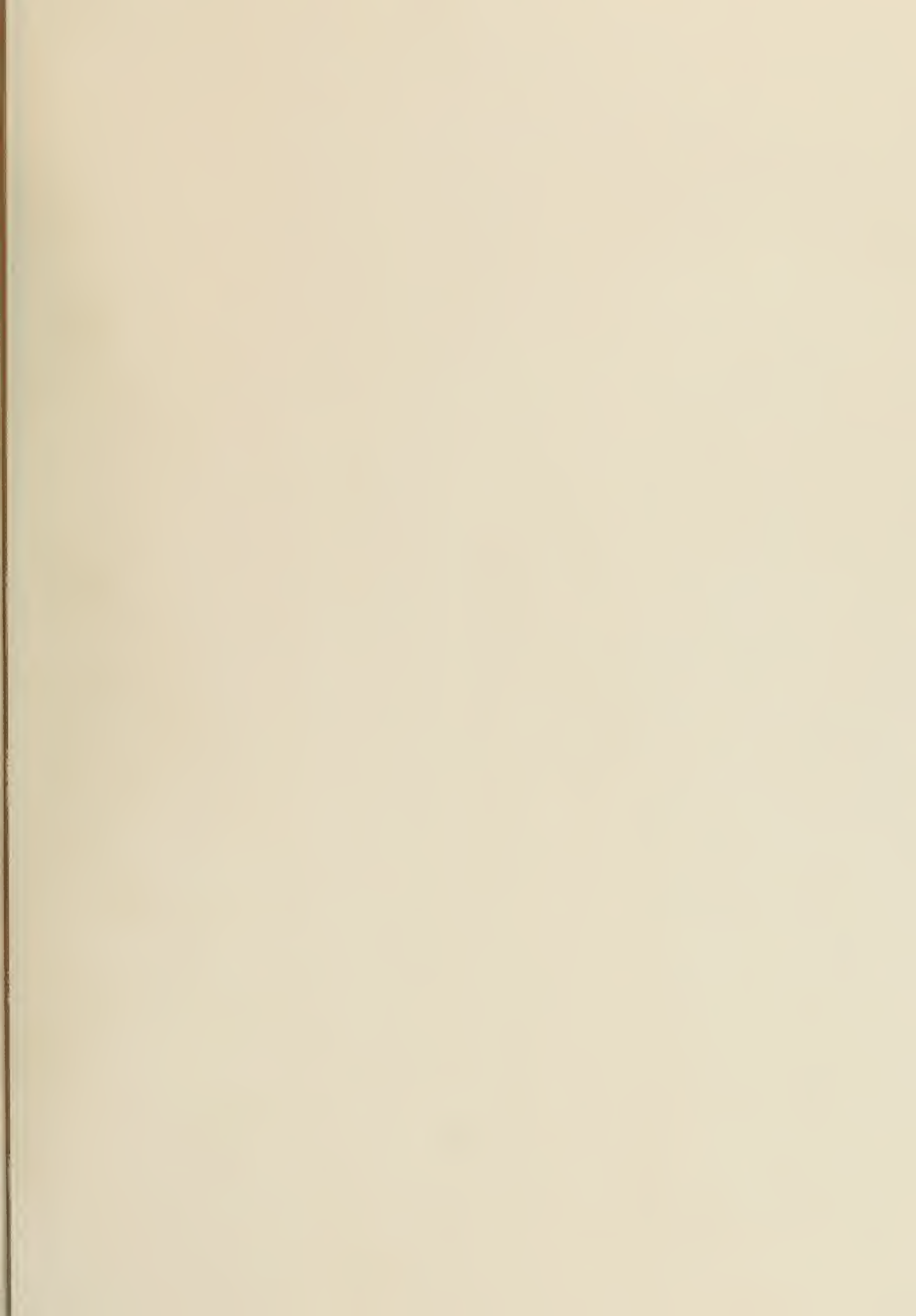
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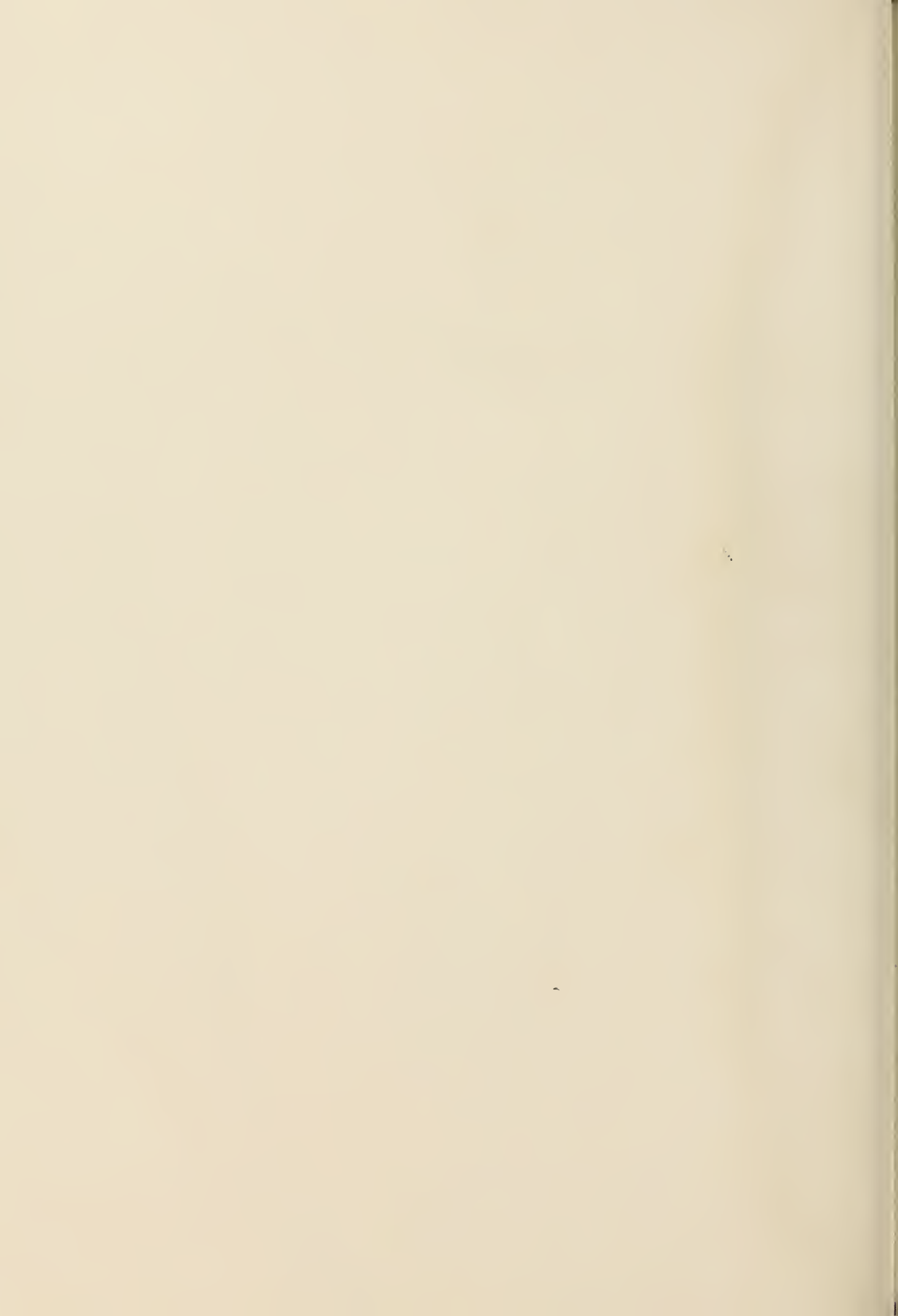
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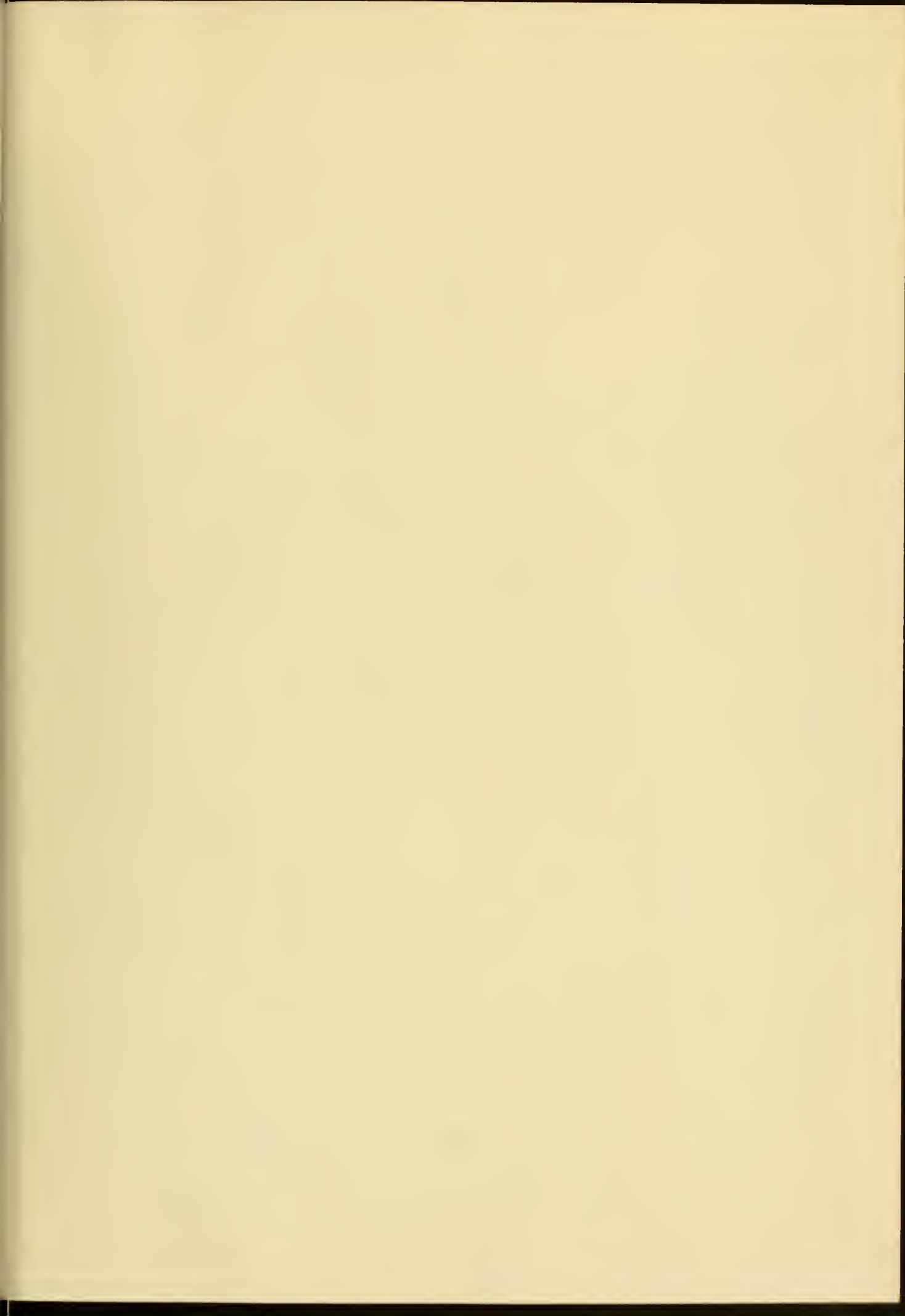


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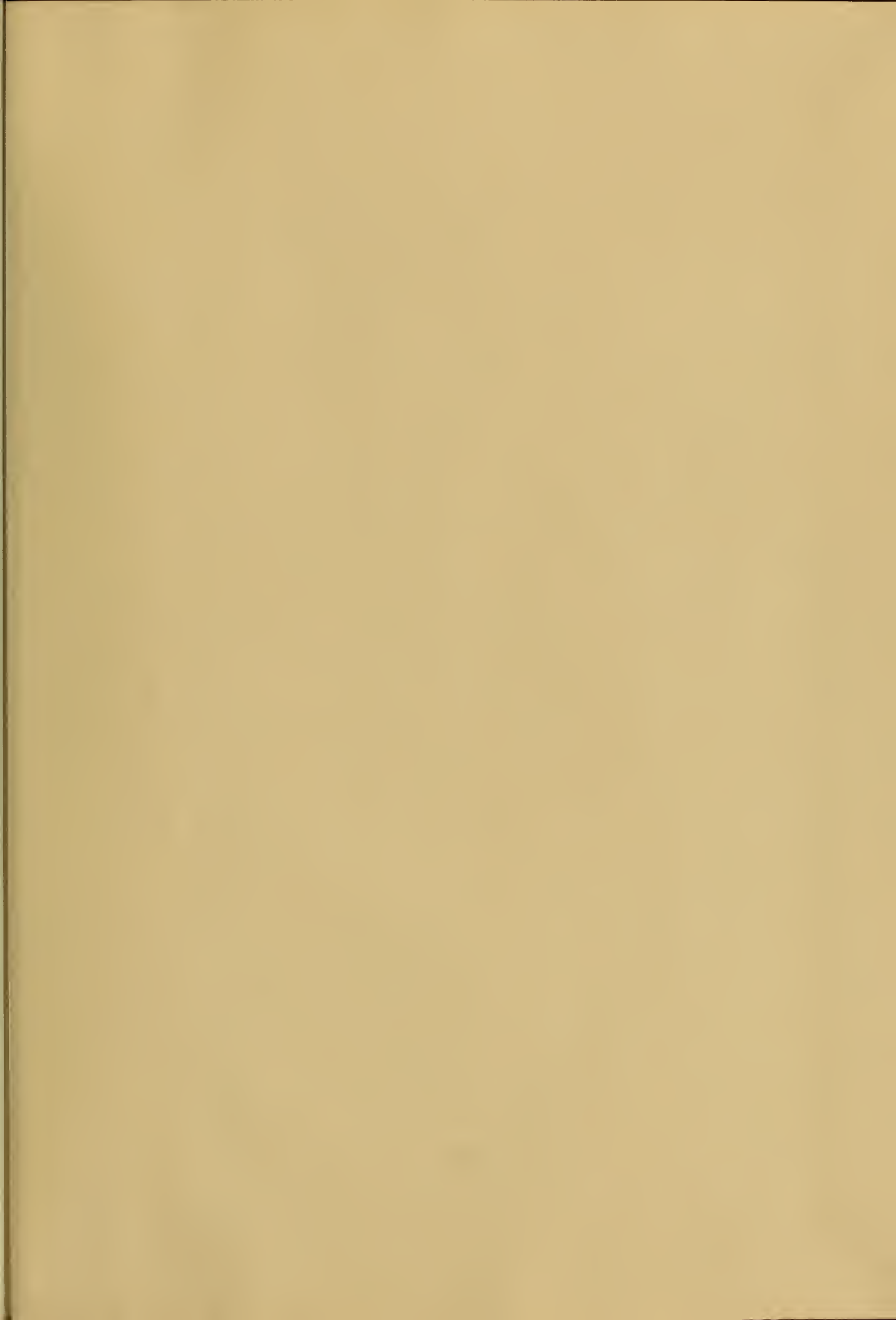
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